

P. Darill 1764

THE
HISTORIE
OF THE CHVRCH OF
ENGLAND.
COMPILED BY VENERABLE BEDE
ENGLISHMAN.

*Translated out of Latin, into English,
by THOMAS STAPLETON
Doctor in Divinitie.*

You being sometimes strangers and enemies in vnderstanding &c. He hath now reconciled in the body of his flesh thorough death &c. If yet yee continue grounded and stedfast in the faith, and be not moued away from the hope of the gospell, which yee haue heard, which hath bene preached amonge all creatures vnder heauen. *Colos. 1.*



AT S. OMERS.

For John Heigham, with per-
mission of Superiors.

Anno 1622,

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TO THE RIGHT EXCELLENT AND HIS MOST GRATIOVSE SO-

ueraigne Iames, by the grace of God
Kinge of great Brittanny, France
and Ireland, Defender
of the Faith.

FTHE minde of man
(most gratiouse Sou-
rain) in respect of which
we are made after the
image of the highest , excelled not
in many degrees, the lumpe of mor-
tal flesh, by meanes whereof it vt-
tereth its naturall functions ; if the
qualities of the one , surmounted
not infinitely the conditions of the
other, neither should it seeme worth
the while to set penne to paper for
defence of true religion , in these
perilous times of schisme and here-

A 2 fy,

THE EPISTLE

ly, nether would it be fitting for one
of my calling to commend such la-
bour to the vewe of your Maiesty.
For, as in the writting I haue good
cause to remembre, that *Truth pur-
chaseth hatred*, so in the commeding
of the same, I can not forget, that a
younge scholer and base subiect, at-
tempteth to talke with a right migh-
ty Prince and his lerned Souerain.
Notwithstanding, considering the
inwarde man and better portion of
my selfe, I haue to comfort me both
in the one, & in the other. In the on
in respect of the profit which may
arise hereby to the deceiued consci-
ences of my dere countrymen, your
highnes subiectes, my regard to
Gods honour & zeale to the truth
do make me lesse to feare the dis-
pleasur that may ensue. In the other
your highnes most gratiouse Cle-
mency and knownen good affection
to be enformed of the truth, enbol-
deneth

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deneth me to presēt particularly to
your most Royall Maiesy , that
which I publish to the whole Real-
mes commodity For as that which
the body receiueth , the head first
veweth & considereth , so thought
I most conuenient, that the general
history of the realme of England,
shoulde first be commended to the
Kingly head and Souerain gouuer-
nour of the same. Againe, the histo-
ry in Latin being dedicated by the
Author to a kinge of this realme,
one of your most Noble proge-
nitours , it seemed no lesse then
duty, that the translation and new
publishing of it, ought to come
forth vnder your highnes protec-
ction , succeding in the Imperiall
Crownē of the same.

The matter of the History is
such, that if it may stand with your
Maiesies pleasure, to vewe & con-
sider the same in whole or in part,

A 3 your

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your highnes shall clerely see ,as
well the misse informations of a
few for displacing the auncient and
right Christiā faith, as also the way
and meane of a speedy redresse that
may be had for the same , to the
quietnesse of the greater part of
your Maiesties most loyal & lowly
subiectes cōsciences. In this history
it shall appeare in what faith your
noble Realme was christened , and
hath almost these thousand yeres
continewed : to the glory of God,
the enriching of the crowne , and
great welth & quiet of the realme.
In this history your highnes shall
see,in how many & weighty poin-
tes the pretented refourmers of the
church in your Graces dominions,
haue departed frō the paternofthat
sounde and catholike faith, planted
first among Englishmen by holy S.
Augustin our Apostle, and his ver-
tuous company, described truly &

fin.

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sincerely by Venerable Bede, so cal-
led in all Christendom, for his pa-
sing vertues and rare lerninge, the
Author of this History. And to
the intent your highnes intention
bent to weightier considerations &
affaires, may spende no longe time
in espying out the particulars, I
haue gathered out of the whole Hi-
story, a number of diuersities bet-
wene the pretended religion of
Protestants, & the primitiue faith
of the english church, and haue an-
nexed the streight ioyning to this
our simple preface. Maie it please
your most gratiouse highnes to take
a short view of it, and for more am-
ple intelligence of euery particu-
lar (if it shal so like your highnesse)
to haue recourse to the booke and
chapter quoted.

Beside the whole history of ho-
ly and learned S. Bede, I haue pu-
blished a short and necessary dif-
course

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course to meet with the only argument of such as wil pronounce this whole booke to be but a fardle of papistry ; a witnesse of corrupted doctrine; a testimony of that age & time which they haue already condemned for the time of no true Christianity at all ; of such I say, as haue altered the faith we were first Christened in, cōdemning our dere forefathers of almost these thousand yeares , the Christian inhabitants of your graces dominions . This I haue done principaly in two partes. In the first, by expresse testimonies of holy Scriptures , the psalmes, the Prophets, and the new Testament : by remouing the obiectiōs of the aduersaries taken out of holy Scripture : by the glorious successe of these later 900. yeares in multiplying the faith of Christ through the worlde: last of all by cleare and euident reasons I haue proued,

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proued that the faith of vs English
men al these nine hundred yeares ,
coulde not possibly be a corrupted
faith , trained vp in superstitions ,
blindnesse , & Idolatry as it is falsely
& wickedly surmised of many , but
that it is the true & right Christia-
nity no leſſe then the firſt vj.c.yea-
res & imediat ſucceſſion of the A-
poſtles . In the ſecōd part , where we
gather a nūber of diſſerēces in doc-
trine , in eccleſiaſtical gouernemēt ,
in the order & maner of proceeding
in the course and conſequenes of
both religions , that firſt planted a-
mong vs & ſo many hundred yea-
res continewed , and this preſently
preached and pretended , I haue
ſhewed by the teſtimonies of the
moſte auncient and approued Fa-
thers , of the Councels and hiſto-
ries of that time , that in al ſuch di-
fferences our faith firſt planted and
hitherto continewed amoneg vs .

agreeth

agreeth and concureth with the practise and belefe of the first vj. c. yeres , the time approued by all conset for the right and pure Christianity. If it may stande with your Maiesties pleasure, to weigh this double truth so clerely proued, first out of Gods holy worde and euident reason, then out of the assured practise of the primitiue churche, your Grace shall quickly see a ready redresse of present schismes , a compendious quieting of troubled consciences , an open pathe to returne to the faith, without whiche is no saluation, As we knowe right well, the meaning of your gratiouse highnes to be already seriously bēt to haue the truth tried, and to be sincerely published through all your Graces dominions , so to the ende that this godly zeale maye in your Maiesties most Princely hart the more be kindled & confirmed,

most

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II

most humbly and lowly I beseeche
the same , to beholde a fewe exam-
ples of the most puissant Princes
that haue ben in Christendom ,
which in that singular vertue haue
principally excelled.

At what time princes and Em-
perours (hauing certaine hundred
yeares fought & striued al in vaine
against the light of the ghospell
and publishing of Christian religi-
on) began at length them selues to
take the sweete yoke of Christe , to
submit their Sceptres to his holy
Crosse , and ioyning deuoute humi-
lity with worldly policie , began to
procure their soules helth , and to
prouide for the worlde to come ,
then the prophecy of Esaie was in
them fulfilled saying to the chur-
che of Christ . Beholde I will stretche Esa. 49.
out mine hande to the gentils , and sett
up my token to the people . They shall
bringe thee thy sonnes in their lappes ,
and

and cary their daughters unto thee vpon their shoulders. For Kinges shall be thy nursing Fathers, and Quenes shall be thy nursing mothers. They shall fall downe before thee: &cet. Then their chiefe endeuous and principal care hath bene, to maintaine the only Catholike faith in their dominios, and to chase esceloones all schismes & heresies that from time to time sprāge vp amonge them. Conſtātin the great (worthely so called for sondry respects) the Arrian heresy arising vnder him, laboured by all meanes possible and semely to his princely vocation, to quenche the ſame. For this purpose, firſt he direceted that lerned & vertuous Father Osius bishop of Corduba in Spayne to the churches of Ægypt, where the terrible tragedy of that horribile heresie beganne, with his letters of exhortation to reconcile them againe, which were diuided in matteres

Niceph.
lrb. 8. cap.
12.

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ters of the faith. He wrote also to Arrius him selfe , and Alexander the bishops of Alexandria , per-
Cap. 13.
persuading with them to come to agreement and accorde. After (all this suffising not) at the motion & order of the vertuous bishops of that time , and by their ordinary meanes, he caused the truth of the controuesie to be inquired, exami-
In prefac.
Nic. Con.
ned, and discussed in a full and generall Councell helde at Nice ,
Nicep. lib.
8. cap. 14.
where he presented himselfe, bearing the charges of the bishops that dwelled farre off. After this coucel according to to the determination of those holy Fathers, for quieting the church , he banished Arrius , Theognis , Eusebius of Nicomedia, and other masters of that secte. He talked also & commoned with Acesius a bishop of the Nouatians, labouring to winne him againe to the Catholike church. Being trou-
bled also

also with Donatus and his complies breeding then a new se^cte in Christes church , against Cæcilianus their lawfull bishop, he wrote vnto Melciades then Pope of Rome to decide the matter , and directed a commissiō out of his owne Courte for the better expedition of the same. Thus laboured that vertuous & ChristianEmperour Constantin the great, to maintaine the vnity of Christes church , and to abolish al heresies in the prouinces of the whole world the subiect vnto him. This glasse he lefte to his posterity other Christian Princes, to looke vpon.

Hist. tri-
part. libr.
3. c. 13.

Valentinian the first , the next catholike Emperour of any continuaunce after Costantin , so earnestly tended the catholike religion , that when Valens his brother the Arrian Emperour of the East , demaunded aide of him a-
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gainst the Gothes , then breaking
in to the Romain empire , he an-
swered , that being an heretike , it
could not stande with his conscienc-
ce & religion for to helpe him : fea-
ring worthely the checke that God
by the mouth of Iehu gaue to Iosaphat
kinge of Iuda , for aiding the
Apostata & Idolater Achab , kinge
of Israell Theodosius successour of
Valens in the East , called also the
great for his worthy and princely
qualities , for the maintenaunce of
the Catholicke faith of Christes
church , published an edict against
the Arrians and the Maniches ,
wherby he embarred them all ma-
ner of assemblies , preaching or tea-
ching , banished them out of cities
and places of resorte , commaūding
also no man should company with
them . Againe the same Emperour
after much disputations and confe-
rences had with the Arrians , per-
ceauing

L. omnes
Vetit. x
Cod. de
her. &
manich.

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ceauing at lenght by the aduise of
Sisinnius, they agreed not amonge
them selues, nor approued the ler-
ned wrirers in Christes church be-
fore their time (both which great
faultes are euident in the principal
promoters of this new pretended
religion) vtterly to extinguish all
heresy, and for a finalle extirping of
schisme, he with Gratian comma-
nded exprefſely, that ſuch doctri-
ne and religion only ſhoulde take
place, as Damafus, then Pope of
Rome, taught and allowed.

Socrates
lib 5.c.19.
Sozome-
nus lib. 1.
cap. 17.

Honorius and Arcadiusfonnes
to Theodosius, folowed the godly
ſtepps of the vertuous Prince their
Father. Therupon Arcadius by
the ſtoute aduife of Chriſtſtom,
would not graunt to Gainas a fa-
mous Scithia capteine vnder him,
one poore corner in all the eaſt to
practife his Ariā profession in. Ho-
norius likewiſe, hauing informatio-

of

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of the horrible scismes of the Donatists
in Africk , directed in comission the-
ther, Marcellinus to be present at a ge-
nerall assembly in Carthage of the Ca-
tholike bishops and the Donatists, as
it appeareth by the conferéce of that Tom. 7.
assembly , yet extant in the workes of
of Saint Augustin.

How diligent Theodosius the sec-
ond, next successor to the forsaid
Emperor , was in extirpating the he-
resy of Nestorius, and in setting forth
the right doctrin touching the God-
head of the holy Ghost, against Mace-
donius and his scholers , the writings
of Cyrilus ad Reginas, and to Theo-
dosius him selfe do evidently declare:

After these Marcianus the Emperor
with that virtuous princes Pulche-
ria, laboured diligently to extinguish
the heresie of Eutiches, as it may ap-
peare by sundry epistles of learned
Leo, then Pope of Rome, soliciting
often the Emperour thereto : and

B by

by the actes of the fourth generall councell of Chalcedon. Which not long after him Iustinus the Emperour , with such Christian zeale defended , that he caused Seuerus the schismatical bishop of Antioch , to haue his young cut out, for the daily blasphemies he vttered against that councell. Iustinian also his successour caused al the hereticall bookes, and wrtinges of the saied Seuerus and other to be burned, and made it death to any that kept or vsed, any such books. The Christian zeale of this

Emperour toward the maintenaunce of Christian religiō, is declared in the fift generall councel kept at Constantinople against sundry heresies. Procopius commanding the earnest and vertuous zeale of this Emperour wri-
teth, that he would neuer admit Gelimérius a valiaūt Captain & one that had done him noble seruice, ioyning with Belisarius in the warres against the

Nicēph.
lib. 17. c. 2

Cap. 9.

De bello
Vandalico
lib. 4.

the Wandals , vnto the order of his Nobilitie , because he was infected with the Arrian heresie.

Such hath alwaies bene (most gratiouse Soueraine) the vertuous zeale of the wiest and most politique Princes to extirpat heresies and false religion out of their dominiōs, knowing right wel that none are beter subiects to the Prince , then such as most devoutly serue almighty God. And againe, that nothing more highly pleaseth God, then that a Prince do further and set forth, the true seruice & worshiping of him. Such an one was Kinge Dauid , of whom therfore God said. *I haue found Dauid a man according to my harts desire.* And these Emperors here specified, as they most tēdred the setting forth of true religion , and abolishment of the false , so prospered they most of al other in worldly respects. For as vnder Constantin the great, first by vs mentioned, the Em-

pire most florished, and was the first placed in the East, the cyte of Byzâcc being then magnificêtly enlarged, & called Constantinople of that most mighty Emperours name, as he had diuers & most glorious conquests against the tyrans Maxentius, Licinius & other forrain barbarous enemies, so (to let passe the other) Iustinian the last of vs mentioned was he that most gloriously restored again the Maiesty of the Romain empire, then allmost fallé flat downe, chasing the Vandals out of Afrike, cleering Italy and the west empire of the Gothes, extinguishing vtterly the Hunes in Grece, and hauing most noble victories against the Persians.

Lôge it were particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to no-tifie vnto your highnes, the zeale, diligence, and endeavour of eche one in extirpating heresy and schismes. Yet to the entent it may appeare that the

Procopius
lib. 1. 2. 3.
& 4.

one Imperiall Crowne of Christendom being parted in to seuerall realmes and dominions, the zeale of eche one in the particular prouinces, was no lesse to maintaine the vnity of Christes church, then when the whole was vnder the monarchie of one Empire: May it please your most gracious highnes to call to remembrance, that this Christian and godly zeale hath bene in the princes of seuerall countries so glorious and eminent, that in respect of the same, most honourable titles haue ben appropriated to the royll Crownes of such personnages.

To the Imperiall Crowne of your Maiesty, the Noble and glorious title of defender of the faith, hath bene of late yeares annexed, and perpetually geuen by the see Apostolique, for the most godly and lerned worke of your Highnes moste noble progenitor Harry the Eight,

B 3 in

Michael
Ritius Nea
politanus.

in defence of the seuen holy Sacra-
ments of Christes church (of which
the scholers of Geneua haue takena-
way fwe) and against the wicked he-
refies of that lewde Apostata Martyn
Luther. To the crowne of Spayne, for
the great zeale of kinge Alphonsus in
extirping the Arrian heresy , aboue
800, yeares past , the title of Catholi-
ke was annexed , & cōtinueth yet hi-
thero vnableished. To the crowne
of the frenche kinge, for the passing
zeale of those princes (namely of
Clouis the first Christian kinge, of
Charlemain, of Philippe surnamed
Auguste) in extirping heresies from
time to time out of their dominions,
the title of most Christian , hath also
ben appropriated , from the time of
Pipin and Charlemaign his Sonne hi-
thero.

Though I abstaine (to auoide pro-
lixitic) the farder recitall of particu-
lar Princes , yet may it please your
most

most excellent Maiesty fauorably to attend to one or two examples more, for the extirping of the heresies of John Wicleff and the Bohems, containing in many pointes the doctrine now preached, for the very true world of God.

In the history of Polidore we read of that Noble prince , and of most worthy memory Henry the fifte, one of your highnes most noble lineall progenitours , that hauing called a Parliament , and decreed therein a voyage into Fraunce for recovery of his right, the mony being gathered , souldiars pressed , all thinges prepared for that enterprise, yet the generall councell of Constance beinge then appointed, he stayed his priuat quarell for Gods cause, directe^t his legats vnto the Councell , expected the end thereof, and in the meane while appeased the rebellion of John Oldecastle , labouring by force

force and disobedience against his Souerain (as the new Wiclifs do presently in Fraunce and Scotland , to main-taine the heresy of Wicliff , and pronounced traitours al the adherents of that wicked sect. By this speedy dili-gence of that gratiouſ Prince , both that heresy was then quailed in your Highnes dominions , and (as Po-lidore noteth) the Noble victories of that valiaunt prince ensued : God vndoubtedly prospering his affaires , who had preferred the quarell of him , before his owne prepared voi-age.

Cromerus
in epist. ad.
Proceres
Poloniz.

It is now a hundred yeares and more, ſince the time that the king-dome of Bemeland , being greuously mangled and almost destroyed with ciuil ſedition , through the ſchismes and herefies planted there by the ſame Wicliff and Husſe , was offred of the people it ſelfe to the king of Poole Vladislaus, to haue and rule it

as

as his owne, setting amōg them some quiet order of gouernement. But because of the heresies thē preuailing, it was of that vertuous Prince vterly refused: Yea warre also was threatened vnlesse they agreed, and reconciled them selues to the Catholike church.

If it may like your most excellent Highnes , after the patern and examples of these most puissant and vertuous Princes , to proceede in your most gratiouse meaning to the publishing of the true Christian faith (which is but one , and not new) through your graces dominions , as all Christendome hartely wisheth, the vew and consideration of this present history , a worthy and most authenticall witnesse of the first and true Christian faith , planted in your Graces dominions , with that which is annexed to proue it a right and vncorrupted faith, shall not a little (I trust in God , in

in whose hands the hartes of Princes
are) moue and farder your highnes
vertuous intent, to the speedy atchie-
uing of that it desireth. For faith
being one (as the Apostle expressly
sayeth) that one faith being proued to
be the same which was first graffed in
the harts of englishmen, and the ma-
ny faithes of protestants being found
different from the same, in more then
fourty cleare differences gathered out
of this present history (which repor-
teth not all, but a few by occasion) it
must remaine vndoubted, the preten-
ded faith of Protestants to be but a
bastard slippe proceeding of an other
stocke (as partly of old renewed he-
resies , partly of new forged interpre-
tations vpon the written text of Gods
word) and therefore not to be rooted
in your graces dominions , left in ti-
me , as heresies haue done in Grece
and Afrike , it ouergrove the true
braunches in the naturall tree , con-

sume

sume the springe of true Christia-
nity and suck out the ioyse of al right
religion: leauing to the realme the
barke and rine only, to be called
Christians. Which lamentable case
the more euery Christian hart abhor-
reth, and your highnes most gracious
meaning especially detesteth, the more
it is of vs your highnes most lowly &
loyall subiectes to be wished and dai-
ly to be prayed for, at the dreadfull
throne of Gods deepe mercy , that it
may please his goodnesse so to direct
the harte of your highnes , so to in-
spire with his heauely grace the most
gracious meaning of your Maiestie ,
that it may wholie and perfectlie be
bent to the restoring of the one Ca-
tholike & Apostolicall faith of Chri-
stendom , to the extirping of schisme
and heresie , and to the publishing of
Gods true seruice. Al to the honour
of almighty God, to the contention
of your Maiesties pleasure, and to the
welth

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welth of your graces dominions.
The which God of his tendre mercy
through the merites of his deare Son,
and intercession of all the blessed
Saints in heauen, graunt.

Your Highnes most low-
ly subiect, and bounden
oratour, T. S.

DIFFE-

DIFFERENCES BETWEEN
THE PRIMITIVE FAITH OF
England, continewed almost these
thousand yeres, and the late preten-
sed faith of Protestants: gathered
out of the History of the churche of
England, compiled by venerable
Bede an Enhlish man, aboue eight
hundred yeares past.

Because if the faith first planted amonge vs
Englishmen, was no right Christian faith at
all, then Protestants (if their faith be right)
are now the Apostles of England, let vs con-
sider what Apostolicall markes we finde in our first
preachers, wanting in Protestants.

1. S. Augustin our Apostle, shewed Signum A-
postolatus sui in omni patientia in signis & pro-
digis: the token of his Apostleship in all patience, in
signes and miracles, as S. Paule writeth of himselfe
to the Corinthians, Whose Apostle also he was. And of
such miracles wrought by our Apostle S. Augustin, and
how Ethelbert the first Christian king of englishmen,
was thereby induced to the faith, the first booke, the
36. and the 31. chapters. Item the second booke,
the second chapter do evidently testifie. Miracles in
confirmation of their doctrine protestants haue as yet
wrought none.

2. Cor 12

30 Differences in Doctrine.

- A&R. 4. 2. In the primitiue church of the Apostles, we read Credentium erat cor vnum & anima vna. The multitude of them that beleued, were of one harte and of one minde. How much our Apostles tended this unity, it may appeare in the second booke, the 2. Chapter, where they labour to reduce the olde Brittons, to the unity of Christes Church. Nothing is more notorious in Protestants, then their infamous dissencion.
- Lean. 10. 3. Our Apostles and first preachers, were sent by an ordinary vocation, as Christ was sent of his Father, and of him the Apostles. The historie reporteth their vocation in the first book, the 23. chap. Protestants haue first preached their doctrine without vocation or sending at all, such as the church of Christ requireth, as it is other where at large proued.
- A&R. 5. 4. If this enterprise be of men, sayd Gamaliel of the Apostles preaching, it shall perish, but if it be of God, it shall not perish. Our faith of England hath continued 900. yeres and vpward. The Protestants faith is already chaunged from Lutheran to sacramentary, in the compasse of losse then 20. yeres, and their primitive faith is losse, Luther being now accompted a very papist.
- Heb. 11. 5. S. Paul sayeth. tides sperandarum substantiarum. Faith is the grounde or substaunce of thinges to hoped for. And againe, that the iust man liueth by his faith. Such faith putteth thinges, by the belefe and practise whereof we may be saued. Such a faith our Apostles taught vs. Our Crede, our Sacraments, our lawes and ecclesiasticall Canons receaved of them do witnessesse. The faith of Protestants is (as I may so saye) ablatarum substantia rerum. A substance or masse of things taken away & denied. It is a negatiue religion, it hath no affirmative doctrine, but that which catholikes had before. All that is their own, is but the deniall of ours. This other wher is proued, and may also pre-
- Rom. 1. ffectly

Differences in Doctrine.

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sently appeere by the differences which folow in doctrin betwene them and vs.

Differences in Doctrine.

6. Our Apostles saied masse. In the first book, the 26. Chap. it is mentioned. Item of their successors in the fourth book the 14. and 22. chap. Nothing is more horrible in the sight of protestants then the Masse.

7. In the Masse is an externall sacrifice offred to God the Father, the blessed body and bloud of Christ him selfe. In the fifte booke the 22. chap. this doctrine is expressly reported. This semeth an extreme blasphemy to Protestants.

8. This sacrifice is taught to be propitiatory, in the 4. booke, the 22. chap. Protestants abhorre utterly such doctrine.

9. Of confession of sinnes made to the priest, the fourth booke doth witnesse in the 25. chap. and 27 chap. This sacrament in the faith of Protestants of our country, is abolished.

10. Satisfaction, and penaunce for sinne enjoyned, appereth in the fourth booke the 25. chap. also: which in like maner the court of Protestants admitteth not.

11. Merit of good workes in the history is esteemeones justified. In the 4. booke the 14. and 15. chap. This doctrine semeth to Protestants prejudiciale as they say, to Gods glory, but in deede to their licentious liberty.

12. Intercession of Saints Protestants abhore. The practise therof appeareth in this history in the first booke the 20. chapter, before we had the faith, and in the 4. booke the 24. chap. after the faith receaued.

13. The clergy of our primitive church after holy orders taken, doe not mary. In the first booke the 27. chap. Now both after holy orders, and roves to the contrary,

32 Differences in Doctrine.

trary priestes do mary.

14. In our primitive church the vow of chastitie both of men, and women was thought godly & practised. See the history the 3. book the 8. and 27. chap. the 4. booke the 22. chap. and in many other places. Such vowes now are broken, are esteemed damnable, are not so much as allowed in such as would embrace that perfection commended in the gospell, and vniuersally practised in the primitive church of the first 5. hundred yeates.

15. Such monkes and virgins liued in cloister, in obedience, in pouerty. It appeareth through out all the three last booke of the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All such cloysters and orders, the religion of Protestants hath ouerthrown, as a state damnable and wicked.

16. Prayer for the dead, dirige ouer night, & Mass of Requiem on the morning, was an accustomed matter in our primitive church. Witnesseth this history the 3. booke and 2. chap. Item the 4. booke the 21. chap. This devotion the sober faith of Protestants, esteemeth as abomination before god.

17. Reservation of the blessed Sacrament thought no superstition in our primitive church, or profanation of the sacrament lib. 4. cap. 24.

18. Howseling before death vsed as necessary for all true christians. As the practise specified in this history witnesseth lib. 4. cap. 24. Protestants vnder pretence of a communion, do wickedly bereave christian folke thereof.

19. Consecrating of Monkes and Nunnes by the hands of bishops, a practise solemnity in our primitive church. It appeareth in the 4. booke the 19. and 23 chap. Protestants by the liberty of their gospell laugh & scorne thereat.

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20. Commemoration of Saintes at Massetime. In the fourth booke the 14. and 18. chapters. In the communion of Protestants such commemorations are excluded as superstitious and vnlaufful.

21. Pilgrimage to holy places, especially to Rome a much wounded matter of al estates of our countre in our primitive church, the history witnesseth in the 4. book, the 3. and 23. chapter. Item in the 5. booke, the 7. chap. Nothing soundeth more prophane or barbarous in the religious eates of Protestants then such devotion.

22. Of reliques of holy men, of the reverence vsed to warde them, and of miracles wrought by them the history is full. Namely the first booke the 29. chap. the 3. booke the 29. the 4. booke, the 6. cap. Nothing is more vile in the sight of protestants, then such reverence of Christians.

23. Blessing with the signe of the Crosse, accompted no superstition, but practised for godly and good, in our primitive church, witnesseth the history in the 4. booke the 24. chapter : and in the 5. booke the 4. chapter. In the devotion of Protestants it is esteemed for magick.

24. Solemnities of Christians buriall protestants despise and sett light by, terming it a vaine of gentility or heathen superstition. The devotion of our primitive church was to be buried in monasteries, churches and chappells, as is appeareth in the history, in the second booke the 3. chap. the third booke the 8. chapter and other where.

25. Benediction of the bishop, whereby the superiority of the spirituall pastour ouer the laye, according to the reason of S. Paule, evidently appeareth and is to be read in this history of our primitive Churche, in the 4. booke 12. chap. Protestants confounding all good either, do scorne as this also.

32 Differences in Doctrine.

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34 Differences in Doctrine.

26. The seruice of the church was at the first plantinge of oure faith, in the latin and learned tounge, as it may appeare in the first booke the 29. chapter, and the 4. booke the 18. chapter. This Protestants haue altered both against due order, and condemning wickedly other partes of Christiendom for the contrary.

27. Aultars Protestants haue plucked downe, contrary to the order of our primitive faith: as this history witnesseth in the first booke, the 29. chap. And the second booke, the 14. chap.

28. Aultar-clothes and holy vestments, the profane faish of Protestants admitteth not. Our primitive church vsed them, as witnesseth the History in the first booke the 29. chap.

29. Holy vessels in like maner, for the due administration of Christes holy Sacraments, protestants both diminishing the number of them, and prophaning the right vse of such as they keepe, knowe none. Our first faish, both had and vsed them. The History reporteth it in the first booke the 29. chap, And in the second booke, the last chapter.

30. Holy water Protestants abhorre. Our first faish vsed it. In the history it appeareth. In the first booke the 29. chap.

31. Nothinge is more reviled of Protestants, then the ecclesiastical tonsure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fiftie booke the 22. chapter, toward the ende.

32. Our primitive church was gouerned by Synods of the clergie only, in determining controuersies ecclesiastical. The history declareth this practise in the first booke, the 2. chap. the fourth booke the 5. chap. the 37. chap. and 28. chap. Protestants haue called the determination of ecclesiastical matters from thence to the laye

Differences in Doctrine.

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laye Courte only.

33. The spirituall rulers of our Primitive church, were bishops and parsons duly consecrated. It appeareth in the History, the first booke the 27. chap. and in the second booke the 3. chap. Protestants haue no such due consecration, nor no true bishops at all.

34. Protestants haue brought the supreme gouernement of the church, to the laye authorite. In the primitive faith of our countrie, the laye was subiect to the bishop in spirituall causes. Peruse the 13. and 22. chapters of the third booke.

35. Last of all, the finall determination of spirituall causes in our primitive Church, rested in the See Apostlike of Rome. This practise appeareth in the second booke the 4. the 17. and the 20. chapters. Ieem in the fift booke the 20. chap. How farre that See is notwithstanding by the sober religion of protestants, all men do see.

36. To note how differently, the Catholike faith of all Christendom was first planted in our countrie, & how the parted faith of protestants hath corrupted the same, the first difference is cleare herin, that our first Catholike faith we receaved of the see of Rome. This heresy hath begonne by first departing from that See. The Apostles of our faith came from Rome, the messengers of these schismes beganne first by scattering from the See Apostlike of Rome. How we received our faith of Rome, the later chapters of the first booke, and the first of the second do testifie.

37. Againe our faith was first preached with Crosse and procession. lib. 1. cap. 25. These heresies first raised by throwing downe the Crosse, and altering the procession therewith.

38. Our first Apostles were monkes, see the first booke, the 23. chap. and the third booke the 3. chap.

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The first preachers of protestants haue ben Apostatats.
Luther, Oecolampadius, Bucer, Peter marty^r, Barnes, Barlowe and other.

In postilla
magna in
Dom. 1.
Ad.

39. The first impos^t of our faith, the first scholers
of oure Apostles, were holy and vertuous men. Reade
the 26. chap. of the third booke. The broode of Protes-
tants in the very first issue, hath bene so enormous, that
Luther the holy Father thereof, confesseth his scho-
lers to be vnder him, farre more wicked then they were
before vnder the Pope.

40. The first preachers of our faith lined Apostoli-
cally in voluntary pouerty, as the history reporteth in
the first booke the 26. chap. This Apostolical perfection
Protestants houlding the selues for the Apostles of En-
gland, neither practise them selues, neither can abide
it in other.

41. As touching the effect and consequence of both
religions, our faith builded vp monasteries and chur-
ches, as the history reporteth in the firste booke the 23.
chap. in the third booke the 3. and 33. chap. Item in
the fourth booke the 3. chap. Protestants haue throwen
downe many, erected none.

42. By the first Christians of our faith, God was
both serued day and night, as in the fourth booke the 7
chap. it is expressely mentioned. Protestants haue abo-
lished all service of God by night, and done to the de-
uell a most acceptable sacrifice.

43. By the devotion of the people first embracing our
catholique faith, much voluntary oblations were made
to the church, as in the first booke the 27. chap. it ap-
peareth. By the receblesse religion of protestants, due o-
blations are denied to the church.

44. Princes indued the church with possessions &
Lib. 3. cap 3. lib. 4. cap. 3. & revenues, moued with devotion and feare of God. The
losell lowdenes of protestants, haue stirred Princes to
take 16.

take from the church possessions so gauen.

45. Last of all, our first faith reduced the Scottish-
men, living then in schisme, to the unitie of the Catholi-
que church. This late alteration hath remoued them from
unitie to schisme. Lib. 1. cap.
4. lib. 3.
cap. 25.

46. Al these differences touching doctrine and eccl-
esiastical governement, are proued to concurre with the
belife and practise of the first six hundred yeares, in
the second part of the Fortress of our first faith set forth
presently with the History.

PRIVILEGIUM.

ET priuati & Brabantici Regiae Ma-
iestatis Consilij diplomate cautum est
ne quis infra quadriennium proximum, His-
toriam ecclesiasticam gentis Anglorum, Au-
thore Venerabili Beda Presb. a Thoma
Stapletono in Anglicum sermonem versam
per omnes Burgudicæ ditionis regiones im-
primat aut alibi impressam distrahat ali-
ter quam eidem Thome videbitur, sub
poena in Diplomate constituta. Datum
Bruxellæ. 20. & 23. Iunij. 1565.

Subfig.

Bourgeois.
Faciovez.

C 3

35

THE PREFACE TO THE RHA DER.

Mai. 13.



HE kingdom of heauen is compared in holy scripture (christiā Reader) to a merchant aduenturer, which seeking & tra-
uailing to find precious stones, hauing at length found out one of singular & most excellent value, goeth & selleth all that he hath to buy that one. What this singular and most excellēt perle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then Faith in Christe Ie-
sus, whereby the kingdom of heauen is vndoub-
tedly purchased. This perle is of price so singular,
and of value so excellent, that to get it, we sell al
that we haue, we renounce the worlde, the flesh
and the diuell, with all the pompes thereof, we
cleave onely to this, we professe to lyue and die in
it. This precious perle of Faith, this singular ie-
well of true beleefe, this heauenly treasure of the
right knowledge of God and of his commaun-
ments, as all nations at one time receyued not,
(God of his secret and right iustice sufferring the
the nations to walke on their wayes) but in seuer-
all ages, and by feuerall meanes, as, and when it
pleased God, was opened and made manifest, so
haue all nations not only for that, folde al which
they had, yelding and submitting them selues on-
ly and wholly thereto, but also haue stedfastly &
assuredly cleaved vnto it, haue by longe succession
preserued it, and enjoyed it.

Mai. 14.

If any haue in time vtterly lost this most excel-
lent

Ient and rare iewell(as we see, alas, al the Southe and almost all the East part of the worlde hath) the cause thereof hath ben, the alteration, and new deuised furbishing of that pearle from the former and naturall shape thereof, first and formest receiued. Such nations and partes of the worlde, as haue in many ages kept, and do yet keepe and enioy this riche and princely treasure, do therefore yet keepe it and enioye it, bicause they continew and remaine in it, after such order and maner only, as they receiued it: bicause they keepe it as they founde it, bicause they continue it, as they begonne it.

Of the first, if we remembre the breaking in of the Vandals into Afrike, about the yeare of our Lorde 400. men soone after infected with the Arrian heresie, if we call to minde the great rage and tumult of heresies, in the Greke Churche, Arrians, Macedonians, Eutychians, Monothelites, and a numbre of such other, if we wil trust the reporte and course of hystories thereof, we shall euidently see, that this inestimable iewell of the Christian faith, hath in Afrike and Grece vtterlie ben loste, because they departed from the first paterne deliuered vnto them, bicause they altered the faith first receiued amonge them, briefly bicause they yelded to heresies.

Of the later, if we haue an eye to the vniformity of the Christian faith first receiued in all such countries as yet remaine Christians, with the faith first planted and grafted amonge them, if we looke to Italy, to Fraunce, to Spayne, to the catholike territories of Grece, of Germany, of Suisse land, to the kingdomes of Pole, of Portugall, and of other maine landes in other places of the world

world dispersed, where the precious iewel of this faith is knownen and enjoyed, we shall finde that all those countries haue and do therefore yet continew in the same, because they varie not from the first faith receiued, because they mangle not the iewel geuen vnto them, neither alter the naturall shape thereof; breefely, because they beleue all one thinge, and after one sorte as their first teachers and Apostles beleueed and taught them.

For why? They haue well remembred the admonitions of S.Paule to the Corinthians, conuertered by him to the faith of Christ, when he wrote

1 Cor. 16.

vnto them and sayed, *Vigilate & state in fide. Watch and stande in the faith.* Also to Timothe

1 Tim. 6.

by him in like maner christened, writing vnto him and saying. *O Timothe depositum custods, deuitans prophanas vocum nouitates.* O Thimothy keepe wel

Colos. 1.

that is committed to thy charge, auoiding prophane nouelties of wordes. And againe to the Colosians, praising them for the faith receiued, if yet (sayeth he) *ye continue stedfast and grounded in the faith, if ye wauer not from the hope of the gospell, which ye have heard, which hath bene preached in all the worlde.* All Christened Catholike countries haue wel remembred these lessons of the Apostle. And as many as haue remembred and folowed them, haue remained, and do yet remaine in the faith of Christ, haue long enjoyed this rare and inestimable iewell, compared to the kingdom of heauen.

As all other countries haue so done, so haue we englishmen also these many hundred yeres, kept and preserued sound and whole the precious perle of right faith and beleefe, as longe as we remained stedfast in the faith first plaunted and graffed among

TO THE READER.

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mong vs, as long as we kept that which was committed vnto vs, as longe as we wauered not from the gospell first receaved, and vniuersaly preached through al the worlde, as S. Paule willett vs. But after we beganne to alter and polish after owne new deuises , this auncient perle so long kept amonge vs vniuersally made of and esteenied, after we forsooke the first patern of the Christian faith deliuering vnto vs, we haue fallen into plenty of heresies , from one heresy to an other , from Lutheran to sacramentary, and so forth, we stande also in daunger to fall (as other countries haue done before vs) from a falle faith, to no faith, from heresy to paganisme.

Which lamentable and dreadfull state, to the entent we may by the example of other countries, and by the aduertisement of the Apostle beware and eschew, to the entent we leese not utterly in time , this inestimable treasure of our Christian faith, that we may remembre , *vnde excederimus*, from whence we haue fallen, I haue thought good to put thee in minde (Christian Reader) of this precious iewell of our faith in Christ , what, and of what maner it was , when we first receiued it, how, and when we came by it, what force and authoritie it ought to beare with vs ; and last of all, how farre and wide it variegh from the pretended false faith of these wicked dayes.

As touching the former pointes, what the faith first planted among vs englishmen was , how and when we receiued it, because it is a matter historial,in an History you shal reade it. As concerning the later pointes, of what authoritie the faith then planted ought to be , and how notoriously the false pretended faith of this time , differeth from

the

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the same , because it is a matter of doctrine ,
 a matter to be tried by learning , in it shall be pro-
 ued and tried in a treatise by it selfe , as farre as
 our abilitie serueth . The History which must
 reporte the faith first planted amoung vs , shal-
 be no story of our owne devising , no late com-
 piled matter , where both for vncertaintie of
 things so longe paste , we might be much to seeke ,
 and for the case of controuerries now moued , par-
 tiallity might iustly be suspected ; but it shall be an
 history witten in the fresh remembraunce of our
 first Apostles , witten aboue 800. yeres past , witten
 of a right lerned and holy Father of Chistes chur-
 che , of a countryman of ours , liuing and flour-
 ishing shortly after the faith so planted amoung vs .
 Of the Author of this History , and of the matter
 therof we shall presently speake , if we first admo-
 nish thee gentle Reader , that touching the treatise
 to fortifie this faith , and therefore called , *A For-
 tress of the faith , first planted among vs englishmen .*
&c. And concerning al that therin shall be treated
 thou take the paines to read the Introduction or
 first chapter therof . In it thou shall see what the
 whole containeth , what is of thee to be looked
 for , and of me to be performed .

Thouching the author of this History , he was
 a countryman of ours borne in the Northe coun-
 tries , by Weimouth not farre from Dyrham . He
 flourished in the yere 730. He was a man of great
 learning and vertu , much reuerenced not only at
 home , but also throughout al Christendom , euen
 in his life time , and much more after his death . Of
 his rare lerning and knowledge his writinges yet
 extant , are a clere and sufficient testimony . The
 Protestants of Basill haue of late yeares set forth
 his

Of the Au-
 thor of this
 History .

TO THE READER.

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his whole workes now extant , in eight tomes containing four great volumes. In them it appeareth, that S. Bede was a man vniuersally sene in all good lerning, as well of humanity and philosophy as of diuinity, expert of the tounges, ready in holly scriptures, and perfectly conueriant in the olde fathers.

He was so great a folower of S. Augustin (the worthyest piller of the churche since the Apostles time) that his commentaries vpon holy Scriptures both of the olde and new Testament , are almost worde for worde out of S. Augustin. He was so diligent a reader of that lerned Father , that whereas in the wordes of S. Augustin , no perpetual commentary vpon the Epistles of S. Paule being extat, and yet that worthy Father , in diuers places of his lerned workes, hauing by occasion touched & expounded euery text of thole epistles , *Venerable Bede* for the great profit of his posterity , as a man borne to edifie Christes Church , hath so gathered those scattered places out of the mayne sea of S. Augustins workes , that placing them in order & fashion, he made a iust and ful commentary vpon al the Epistles of S. Paul, with S. Auguslins owne wordes , noting alwaies to the reader, the booke and chapter of S. Augustin , from whence he had taken those places. This worke is intituled *Collectanea Bede*. In which worthy worke, we may doubtle whom to maruaile more at or commend, S. Augustin, who had so ofte in his workes treated of S. Paul , and omitted no one sentence vnexpounded , or S. Bede who so gathered into a iust commentary the sayinges of S. Augustin, meaning no such thinge.

As S. Bede was a great writer, so he was a continual

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tinuall preacher. His homelies yet extant do testifie , made not only vpon the gospels and epistles of the Sondayes throughout the yeare, but also vpon the festiuall dayes of Saintes. They are to be read in the seuenth tome of his works. These homilies of his, were so highly esteemed that (as

Lib. de scri ecclesiastis. Trithemius reporteth) they were openly read in churches , while he yet lyued , throughout our

Hieron. in Cata. vir. illust. country. Euen as we reade of holy Ephrem , that lerned deacon of Edessa , that his wrtinges also were openly read in churches , next after holy scripture. After his death they were received of o-

In Ioan. 6. ther partes of Christendom, Fraunce especially (as Platin noteth) and are to this daye read in principall festes, with no lesse authoritie and reuerence then the homilies of S. Ambrose, S. Augustin. S. Gregory, and others. Briefely the whole occu-

Lib. 5. Histor. pation and busynesse of this learned man was , to lerne, to teache and to write, as in his owne wor- desplaced after the ende of this historie, himselfe recordeth. Againe for the more commendation of his lerning, it is to be remembred what lerned scholers he had. Amonge the rest the most famous were (as Polidore specifieth) Rabanus, Alcuinus Claudio, and Ioanes Scotus, not the scholeman, but an other of Sain& Benets order. These were al famous and lerned writers, as in Trithemius who hath wrten their liues , the lerned may reade. Alcuinus. S. Bedes scholer, beinge sent of Offa king of the midle-englishmen in embassalage to Charlemain the first and most glorious Emperour of the Germans , was for his vertu and lerning retained with the Emperour , and became his scholemaster and instrukter in all kinde of good lerning. He taught after at Paris, and peruaaded the

Emperour

Emperour Charlemain to erect there an vniversitie
which beginning with that vertuous fountaine
S.Bedes scholer and our country man, we see now
to what a great riuier it hath multiplied, and how
many lerned men these seauen hundred yeares &
vpwarde, haue from thence ben deriued. To re-
turne to S. Bede, he had two lerned brothers,
Strabo an *Haymo*, both famous writers and lightes
of the church, as in Honorius, Trithemius, Pla-
tin, and other ecclesiastical writers it may be sene.
And thus much of his lerning; which who list far-
der to trie, he may reade his lerned workes, late-
ly set forth (as I saied) and much commended by
the protestants them selues of Basil. For more sa-
tisfying the english reader, I will after the pre-
face, place his whole life shortly writen by Tri-
themius, with the enumeration of certain of his
workes in his time knownen.

As touching the vertu of holy S. Bede, which
properly commendeth an historiographer, & dis-
chargeth him from all surmises and suspicions of
false reporting, or poetical fayning, it may be to
any well meaning man a sufficient argument, that
euen from the age of seuen yeares (as he writeth
himselfe) he liued in a cloyster, and serued all-
mighty God day and night in religion to the last
houre of his life, which was the continuance of
55. yeares. At which time he so attended to praiers
to dayly & howrely seruing of God in the church,
to priuat meditations, that (as one writeth) if yee
consider his life, yee would thinke he had stu-
died nothing, and againe if ye beholde his studie,
yee would suppose he had spent no time in prayer.
For his great vertu and modesty he was in his life
time called *Venerable Bede*, as Trithemius noteth

of his vertu.
in his life.

In via Be-
dei,

of

*In Leon. 6.**Lib. 1.*

of whom also Platina in that sense speaketh, saying. *Beda prater greca atque latina & lingua doctrinam, quam non mediocriter tenuit, ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est.* Bede was surnamed the *Venerable* for his religion and modesty : beside that he was learned in the Greeke & Latin tounge. Polidore alleaging Bede in the history of our country , citeth him with these titles. *Beda homo Anglus, quo nibil castius, nibil melius, nibil verius, &c.* Bede an english man, them whom none more chaste, none of more vertu, none of more truth, &c. With like commendation and reuerence is he alleged of his lerned posterite in all ages.

In his life time not only at home with his owne countrymen for his vertu and learning was he in high estimation, & in greate credit with the Nobility of our country, but also he was abrode with other Christian princes (being but a monke by profession) in great estimation and much reuerenced. Therefore like as we reade of Saint Anto-

Trist. lib. 1. cap. 31. in Ep. ny , S. Hierom, before his time, of S. Bernard & other after him, all monkes and religious men,

that in their priuat celles , they had yet a care of publike quyet, and like counsellors of the whole worlde, they moued princes to their duty , so of holy S. Bede we reade the same. For thus Platina

reporteth of him. Cum Africa & Hispania a Saracenis occuparetur, Beda, qui eisdem temporibus fuit, hanc calamitatem literis ad Principes Christians nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent. When Afrike & Spayne was taken & helde of the Sarrazens, Bede which lyued in that time, lamented this calamity in letters writen to Christian Princes , to the entent that

that they should makewarres against the enemies of God and men. Wherein both the vertuous zele and religious care of common quyet in holy S. Bede appereth , and the authoritie also which he hadd abrode with other Christian princes, is signified. Vnto whō also a litle before his death, in familiar letters he prophedie of the great waste of Europe and the west church , which soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet , so Spayne of late only recouered the faith againe. Thus much of his learning and vertu. Other particulars of his life , as, where he was borne , how he lyued and dyed, yee may partly reade in his life written by Trithemius, which we haue translated and placed a part after the preface, & partly in his owne words folowing , after the ende of this history.

The Authour of this history being a man of lerning and vertu, a countryman of ours , one that writheth the history of thinges done at home, done in his life time, or a few yeares before, the memory of them being yet fresh and new, it shall not nede I trust to perluade the Reader in many words to geue credit vnto him, in such thinges as heroportheth. Neither may I feare to prefer his authority before the authority or report of any mā that now liueth. For beside his lerning and vertu, it is to be cōsidered that he liued in a quiet time, before these controueries which now so trouble Christendō, were moued. He is an indifferent reporter. There is no suspicion of partes taking, no prejudice of fauouring either side, no feare of affection or misjudgement to be gathered against him. We haue good cause to suspect the reportes of Bale , of Fox

*Why the
Author of
this His-
tory is to be
credited.*

of Bacon and such other, which are knownen to
maintaine a faction and singular opinion lately
spronge vp, who reporte thinges passed many
hundred yeares before their dayes. No such fulpi-
cion can be made of S. Bede, who lyued aboue
eight hundred yeares past and reporteth the plan-
ting of Christian religion among vs englishmen,
partly by that which he sawe him selfe, partly
by the reporte of such, who either liued at the
first coming in of Christianity to our country
them selues, or were scholers to such. Who also
was no maintainer of any septe or faction, but,
liued and died in the knownen common faith of
Christendom, which then was, and is now but
one.

*Of the ma-
ter of the
history.*

In this history therefore vew, and consider the
coming in of Christian faith in to our country, the
heauenly tydinges brought to our Lande, the
course, increase, and multiplying thereof. The
vertuous behauour of our forefathers the first
Christen englishmen. Peruse and marke the faith
which they beleueed, the hope wherein they con-
tinued, the charitie wherby they wrought. Their
faith taught them to submit them selues to one
supreme head in Christes church the Apostolik
Pope of Rome, Peters successor, to whom holy
Matt. 16. Scripture tellerth vs the keyes of the kingdome of
heauen were geuen. Their faith taught them all
such thinges as are now by Protestants denied, as
for the more part we haue out of the history ga-
thered by a nombre of differences placed in the se-
cond part of the Fortresse. Their hope and charity
so wrought, that our dere country of England
hath ben more enriched with places erected to
Gods honour, and to the fre maintenaunce of
good

TO THE READER.

49

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good learning , then any one country in all Chri-
stendome beside. Gather honny lyke bees out of
this comfortable history of our country , not ve-
nim like spiders, Reade it with charitable simpli-
city , not with suspicioſus curiositie, with vertuous
charity , not with wicked malice. As for example.
The facte of Saint Gregory described in the ſecond
booke the firſt chapter of this history , reporting
how that holy man ſeing in Rome certain of our
countrymen ſet to be folde in the market , moued
with their outwardē beauty beganne to pitie and
lament their inwardē foule infidelity, holy Saint
Bede writeth diligently as an argument of his
great good zele and tendering of Christes religioſ
and conſtrueth it to the best, as no honeſt Reader
can other wyſe do. But baudy Bale according to
the cleanes of his ſprit and holy ghoſpell , like a
venemous spider, being filthy and vncleane him
ſelfe, ſucketh out a poitioned fence and meaning,
charging that holy man with a moſt outragious
vice and not to be named. So like an other Nero ^{Sueton in}
(who liuing in lewde lechery woulde not be per- ^{Nerone,}
ſuaded that any was honeſt) this olde ribauld, as
in other ſtores he practiſed , maketh this history
also(miniſtring no vnhoneſt ſuſpicion at all , nor
geuing colour of vncleane ſurmifing) to ſerue his
filthy appetit and beſtly humour. It wil better be-
come the godly reader , and Christian hart to in-
terpret al to the best, for in deede, none can think
euill of other, which is not euil himſelf. Charity
ſayeth S. Paule, *thinketh no euil, reoyſeth not of ini-* ^{t. Cor. 13:1}
quity, but is delighted in verity. Such charity if it had
ben in Bale and his fellow protestants , we ſhould
not now haue had ſo many lewde lies , and mali-
tions ſurmifles vpon the liues of holy men , as
are

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are to besene in the workes of Bale, Fox, & other.

In this history it shal be no losse time to peruse the lerned, vertuous, and zealous epistles of certeine Popes of Rome after S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our country, as wel for the encreasing of Christian faith, as for the extirping of Pelagian heresy, for the due obseruation of Easter, which al Christendom hetherto kepeth, and otherlike matters. While ye peruse this, ye may remembre the lowdēlies and flaundorous reproches of protestants, daily preaching and writing, that after S. Gregory al faith was lost, Gods honour was trode vnder foote, al right religion was ouerturned, and that even by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History geneth, and more charitable to note the godly writings of the Popes here also compyted, then to prie out with baudy Bale the euill liues of our superiours, who were they as badde as the Pharises or worse, yet they are to be obeyed by the comandement of our Sauour in such things as they faye, though not to be folowed in their doings. Truly monasteries beinge now throwen downe, no exāples of vertu & perfection appering in such as now preache and teach, al remembrance of Christian deuotion would be forgotten, if the helpe of stories were not.

As touching the manifold miracles mencioned in this history, note the perso that reporteth them and the time they were done in, to wit, in the primitive church of the english nation. At the planting of a faith, miracles are wrought of God by the handes of his faithfull for more evidence therof good life in such as newly receiue the faith

*Of the mi-
racles, re-
ported in
this His-
tory.*

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TO THE READER.

51

is more seruent, Visions and working of miracles, accompane those that liue, in such seruet goodnesse & perfection. We haue therefore rather more cause to lament the corrupt state of our time, and the colde devotion of this age, then to discredit the perfect behauour of our primitive church, & the miracles wrought therin. *Opera Dei reuelare & confiteri gloriosum est.* It is an honourable thinge to reuele and confess the workes of God, sayeth *Tob. 12.* the Angel to Tobias in holy scripture. Such therefore as wil thinke the miracles of this history here reported either vncredible, or unprofitable, & such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the au:hor, we will not force them to beleue him, we make it not a mater of such necessity or importance. Yet this I thinke I may be bold to require the, that they beleue as farr S. Bede, as they do the Actes & monuments of Fox, the storie of Bale, & such other. I thinke it no sinne to match Venerable Bede with any of them in any respect, either of learning, honesty or truth. It may rather fauour of sinne, or at leest of wronge iudgement, & great partiality, to beleue Bale, & discredit Bede: the one being notoriously bent to one side: a late knownen naughty man, the other a confessed holy man of al the Latin church. Last of all, the one thought learned only of a few, the other accompted for excellently learned euuen of the protestants them selues, namely those of Basile, who haue most diligently, and with much commendation published his workes. But I may seeme to do iniury to that holy man, to compare him with any of our daies, glory he never so much of the spirit, or the ghespael. To returne therfore to the mat-

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ter no indifferent Reader hath any cause to discredit the miracles reported in this History, if he will haue an eye to the person that writeth, & no smale argument for the confirmation of our Catholike faith planted among vs englishmen, that at the planting therof, such miracles were wrought. Of

Cap. 3. *This the* treated more at large, whither I refer the Reader.

History *ought: not* If otherwise the History for the often miracles here reported, seeme to any man vaine, fabulous, or vncredible, I earnestly require him diligently to pondre and beare away that which followeth:

If otherwise the History for the often miracles here reported, seeme to any man vaine, fabulous, or vncredible, I earnestly require him diligently to pondre and beare away that which followeth: First generally in an ecclesiastical history, in a history written of the Churche, in the Historicall narration of matters pertaining to God, to faith, and to Religion, it hath euer so fallen out in al Christian writers, that of miracles much & often mention hath ben made. Who so peruseith the ecclesiastical histories of Eusebius Pamphilus, and of Ruffinus, the tripartitt history of Socrates, Sozomenus and Thodoret, the history of Euagrius and Nicephorus, he shal finde reported in them strange and miraculous matters touching the lyues of holy men. For an exâple of such, Eusebius reporteth of Narcissus a holy man, that light lacking in the church, al the oyle of the lapes being spent, he made by prayer well water to serue in stede of oyle, and the lampe light to burne by that. Also

lib. 6.e.9. of the same mā he writeth, that wheras three men had periured them selues in an accusation against him, eche one wishing to him selfe diuerse plagues and vengaunce from God if their accusation were falle, eache one had soone after the plague that he wished, falling vpon him evidently and miraculously. The same writer reporteth of an herbe growing

Lib. 7.e.18

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growing before an image of our Sauiour in Cœlare of Phoenicia , where also an other image stādeth of the woman cured by Christ of the bloudy fluxe , which herbe after that by growthe it toucheth the brasen hemme of the Images garment , it cureth deseases of all sortes. Ruffinus in like maner in his ecclesiasticall history, reporteth miraculous things of Spiridion the holy bishop of Tremithunt in Cypres , as that when certain Lib. 1. c. 5.
 theeuues would haue stolen of his st.epe, and came to the folde in the night time for that purpose, he found them in the morning fast bounde without any man to binde them. Who finding them in such case in the morning , and vnderstanding the cause therof, *absoluti sermone, quos meritis vinxerat.* He loosed them by his worde, which before had bound them by his merites, saith the History. Againe whereas a certaine frend of his had left with his daughter Irene by name, a certaine pleadg, and the maide minding to keepe it sure hyding it vnder the earth, and dying shortly after , without telling the father any thing therof, the party came soone after to require the pleadg , Spurition the holy bishop, not being able otherwise to finde it about his house , and seing the poore man grievedly lamenting the losse thereof, went halteley to the graue where the maide lay, & called her by her name. Who straight answering him: he asked her where she had laied the pleadg of such a man, which the maide forthwith told him, and he therupon founde it and restored it to the party. Thus much and more reporteth the ecclesiasticall hist. of Ruffinus writhen about the yere of our Lorde. 400. If I should stand vpō the recital of other miracules reported in that history done at the Crosse Lib. 1. c. 8.
 10. Lib. 2. cap. 2.

growing

of

THE PREFACE

Histor. tria 54

part. lib. 1.

cap. 5. 10

& c. lib.

7. cap. 5.

Sozom. lib.

6. cap. 29.

Lib. 7. c. 5

cap. 22.

Lib. 4. &

in Philo-

bephos.

The most

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Saints li-

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Tom. 3:

of Christ founde out by Helena, done by a captiuie Christian woman in Iberia, done by the schollers of S. Antony the eremite, Isidorus, Moyses, & other. If I should likewise make a particular recital of the miracles mencioned in the tripartit History, wrought by the Crosse of Constantin, of the vi- sions of Amos and Antony the eremites , also of Piammon the monke, of the miraculous cures & prophecies by Ioánes a monke; also of the visions and miraculous cures wrought at Constantinople in the Catholike oratory of Gregory Naziazen, if I should againe touche the miracles wrought by Symeones that famous Anchoret , and of a number of other out of the History of Euagrius and Theodoret , I should passe the boundes and measure of a preface . It shall be sufficient gene- rally (as I sayed) to note , that all ecclesiasticall Histories (such as this History of Venerable Bede is) do alwayes by occasio intermingle miracles, in the liues of holy men & lights of Christes church.

Yea this kinde of writing hath ben thought to profitable and necessary for the church of Christ, for confirmation of the faith, for example of good life , for the glory of God, that the best and most learned writers in Christes church, haue employ- their studies therein. Athanasius wrote the life of S. Antony the Abbat : and so much commendeth the knowledge thereof , that in the preface he sayeth : *Perfecta est ad virtutum via Antonium scire quid fuerit.* It is a perfect way to vertu , to know what a man Antony was. Gregory bishop of Nice brother to S. Basill , wrote the liues of holy E- phrem , and Theodorus the Martyr. S. Hierom wrote the liues of Paulus , Hylarion, and Anto- ny monkes. S. Ambrose wrote the liues of S. A-

gnes

TO THE READER.

55

gnes, S. Thecla, S. Soter, and Pelagia Martyr, all
 Martyrs and virgins of Christes church. Eusebius
 Emissenus wrote the liues of Genesius, Epiphonius,
 and Alexander Martyrs of Christes church
 also. Prudentius wrote in verse the liues and mi-
 racles of many Saints. Theodoret that learned
 bishop of Chyrra, wro^te a great book of Saints li-
 ues, intituled Philotheus, whereof he maketh
 often mention in his ecclesiastical history. Seue-
 rus Sulpitius, an eloquent writer, of more then
 twelue hundred yea^res past, wrote the miraculou^s
 life of S. Martin S. Augustin in his booke *De ciuitate Dei*, among other argumentis & tokens of the
 Christiā faith, reckoneth vp in a set chapter, som
 miracles wrought at the tounbes and reliques of
 holy Martyrs, especially of S. Steuen. Briefely, if
 we will haue an eye to holy scripture it selfe, we
 find in the foure euangelistes, beside the heauenly
 doctrine, beside the tydings of our saluatiō, beside
 the mysteries of our redemption, the miracles also
 wrought by our Sauour most diligently exprefed,
 & of the three which fir^t wrote particularly repe-
 ted: we finde in the Actes of the Apostles, many
 miraculous cures, and expulsions of wicked spiritis
 wrought by the Apostles. In the booke^s of the
 kinges likewise, manyfolde miracles and thinges
 (otherwise vncredible) are reported to be done
 by Elias and Heliseus the Prophets.

To conclude therefore, this present history of
 Venerable Bede, this history of the church of
 England (our dere country) containing in it be-
 side the historiall narration of the coming in of
 vs englishmen into this lande, and of attaining to
 the faith of Christ in the same, manifold miracles,
 and particular liues of holy men, as of Saint Au-

gustin

gustin, Paulinus, Mellitus and other our first Apostles, of learned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cutbert, S. John of Beuerlake, S. Chadd, S. Erkenwald of England, of S. Oswald, of S. Audry and diuers other religious virgins, in the very springe and first frutes of Christian faith, ought not to any Christian man seeme a vaine, fabulous, or incredible narration, more then the histories of other Saintes liues, no lesle miraculous and different from the common trade of men (especially in the lewde loose liberty of this wicked time) then the liues and doinges mentioned in this history, ought to seeme, being yet witten of the most learned fathers in Christes church aboue named, and in the purerst time of Christianity, by the aduersaries owne confession, to wit, al within the compasse of the first ffe hundred yeares. And as Theodoret in the preface of his Philotheus, warneth the Christian Readers, not to discredit any thinge by him to be mentioned in that history of saintes liues, so will I with his wordes, warne the studious Readers herof, such as esteeme the iudgement of the holy and learned Fathers. Theodoret sayeth, and I in the name of Venerable Bede saye the same.

*In prefat.
at Philo-
theum.*

*An admo-
nition out
of Theodo-
ret shew-
ing mira-
cles.*

*Eos qui in huius historia lectionem inciderint, ovo at-
que obsecro, &c. Those whiche shall happen to reade
this history (sayeth Theodoret) I praye and
beseeche, that if they finde any thinge witten, which
passeth their power, they do yet beleue it, not
measuring the vertu and power of holy men, with
their owne vertu or power. For God geueth gif-
tes of the holy Ghost to the godly, and more ex-
cellent, to such as excell in godlynes. And this I
speake to them which are not acquainted with
the*

TO THE READER. 57

the secret workes of God, for such as haue wel serched and tryed the secrets of the holy Ghost, they knowe and feele his bountifullnes, and do well vnderstand what God among men, worketh by men, when by the mighty power of miracles, he draweth the vnbeleuers to the knowledg of him. Truly who soever wil sticke to credit such things as we shall report, no doubt but he will also sticke and stagger, to beleue the miraculous worke of Moyses, of Iosue, of Elias, and of Elizeus, yea the miraculous works of the Apostles, he will accompt for very fables. Otherwise, if he wil beleue those other things to be all true, why will he mistrust these for false? For the same grace of God which wrought in those, hath also wrought in these holy men, all such things as they did. For this grace being continual and euer running, tending alwayes such as make them selues worthy thereof, by such men, as by certaintie, riuers, keepeth her mayne course, and floweth most plentifully. Thus farre Theodor.

For in deede, as S. Augustin fayeth, serching out the reason how wethat liue, are visited of holy men departed this worlde. *Alij sunt humanarum limites rerum, alia diuinarum signa virtutum, alia sunt qua naturaliter, alia admirabiliter sunt, quamvis & natura Deus assit ut sit, & miraculis natura non desit.* The bondes of mans ability, and the signes of Gods power be diuerse. Some things are done naturally, some miraculously; though yet both God helpeth nature, and nature, concurreth in miracles. And therefore S. Augustin thought (being yet so excellently learned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the

*An. 400
act. 8.
Augustin.
lib. de cu-
ra pro morte
suis gen-
eris cap. 46.*

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in the same place he expressly confesseth) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman feruently desiring to see and talke with him , and how he heard it by the mouth of one which learned it of the party her selfe,&c of her husband, he sayeth.

Cap. 17.

Quis hoc ab eis compertit , retulit mihi vir grauis & nobilis , & dignissimus , credidit . One which vnderstode this of the parties them selues , reported it vnto me , a man graue , worshipfull , and worthy of credit, I beleued him. But (sayeth S. Augustin in the wordes immediatly folowing) if I had sene that holy Monke my selfe,because,as they saye,he was both very gentle to be asked , and very wile to make answer, I would haue asked of him (touching this mater) whither he himselfe came to that woman in his slepe,that is,his ghoste in the shape of his body , as we also do dreame in our bodies, or whither he himselfe being otherwile occupied , or if he slept , dreaming some other thinge, yet such a vision of him appeared to the woman in her dreame , either by an Angell , or by some other meanes, and that by the spirit of prophecy he foreknew all this, and therefore promised before to her husbande that he woulde see her. For if he himselfe was present to the woman in his dreame, truly that was done by miraculous grace , not by nature , by the gifte of God, not by his owne power. But if he being otherwile occupied , or sleaping himselfe , and occupied with other phantasies , yet the woman sawe him in her sleepe , truly then it semeth not much vnlike to that we reade in the Actes of the Apostles,where our Saviour speaketh to Ananias of Saul , and telleth him , that Saule did see Ananias coming toward

Act. 9.

ward

ward him, Ananias himselfe not knowing any thing thereof. Which so euer of all these that ma
of God shoulde answer vnto me, I would farder yet
askē him touching the martyrs, whither they the
selues be present in visions, or else by some
other meanes do appearē to such as see them in
in what forme they list, & specially when the de-
uels in mens bodies confessē that they are torment-
ed of them, and desire them to spare them, or
whither all these thinges be done at the will of
God by the Angelicall powers, for the honour &
commendation of Saints, and for the profit of me,
the martyrs them selues being in the meane space
in most perfect quiet, occupied with more excellēt
fights generally from vs, and praying so for vs.
For at Miltain also at the tombes of the holy Mar-
tyrs Protasius and Gervasius, the devils naming
them, as also other departed men, confessed also
bishop Ambrosethen living, and cried vpon him
to spare them, the bishop then being otherwile
occupied, not knowing at al thereof. Last of all,
whither these thinges be some times done by the
very presence of the Martyrs, sometime by the mi-
nistry of Angels, and then whither it may be dis-
cerned of vs, & by what tokenes we may discerne
it, or whither none els can discerne it, but such as
haue that gift by the spirite of God, diuiding pec-
uliarly to euery one as he willetteth. Al these thin-
ges, I thinke, this John would discusse and de-
clare vnto me: that either at his teaching I might
learne and know such things to be true and cer-
tain, or els I might beleue without knowledge,
he yet teaching such thinges as he knew. But if
perhaps he would answere to all these my doub-
tes out of holy scripture, and saye vnto me, Seeke
Ecclesiastes 3.

not

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Note.

not such thinges as passe your capacity, nor serche
not after that which excelleth your ability, but
what our Lorde hath com:maunded you, thinke
vpon those thinges alwayes, I should gladly take
this answere also. *Non enim patruus est fructus si ali-
qua obscura & incerta qua comprehendere non vale-
mus, clarum certumque sit nobis non esse querenda, &
vnuquisque vult discere, patans prodeesse si sciatur, discat
non obesse si nesciat.* For it is no small profit, it in
such darke & doubtefull matters as by reason we
can not finde, yet we may clerely and euidently
see, that such thinges are not by reason to be fo-
unde. And that euery one desirous to knowe, thin-
king such knowledge might profi him, may leyne
it is needelesse to knowe, what he can not possibly
knowe. Thus farre S. Auguſtin in that place, be-
leuing the miraculous operations of holy Martyrs
and visions of holy men, though he could not
attaine to the reason either of the one or the other.

In like maner he beleueuth, that S. Felix the
holy Confessour of Nola, when that citie was gre-
uously assiegued, *non solis beneficiorum effectibus, ve-
rum etiam ipsis hominum aspectibus apparuisse*, not
only by miraculous workes and preuent iuccour,
but by euident vision and common sight appeared
vnto men. Such visiōs such miracles holy and learned
men sticke not to beleue, though they perce
not vnto the reason therof. And euen so much holy
& miraculous examples as abouid in this History,
though they can not perhaps sinke in to the hartes
of Protestants, whose faith is limited by reason,
and builded vpon worldly witt, yet Catholikes
2. Cor. 10 which haue learned of S. Paule to subdue their vn-
derstanding to the obedience of faith, and whose faith
3. Cor. 13 is guided by Charity whiche beleueeth all thinges, as
the

the Apostle also teacheth , can easely beleue the report of so holy and learned a man , as Venerable Bede in all Christendom hath these many hundred yeare ben accompted. Let Protestants Heretikes
will nos be
leus miras,
cler. folowe the Arians, which when a blind man was restored to sight at the tombes of S. Geruasius and Protasius at Millain, S. Ambrose then being bishop Confef.lib. and S. Augustin not yet christened being then present also, layed yet (as S. Ambrose writheth of Serm. 91. them) *Non sunt isti martires , nec torquere diabolum possunt , nec aliquem liberare.* These are no Martyrs they can not torment the deuill , they can not helpe men. And againe *Ariani dicunt. Non sunt demonum vera tormenta, sed ficta & composita iudicioria.* The Arians do faye. These are not true tormentes of the deuills , but fained and imagined illusions. Let Protestants folow their forefathers, olde curled heretikes, let them scoffe at the miracles done at the tombe of S. Alban that holy martyr, and of S. Cuthbert that holy Confessour , we will beleue with Theodoret, with S. Augustin, and with S. Ambrose , such vertu and miraculous power of holy Martyrs and Confessours mentioned by Venerable Bede, as they beleue the report of good men, before them.

For the farder contentation of the Reader in this point besyce al which hath ben sayed, we shal in the history it selfe (when straunge and vncredible miracles and visions shall occurre) note in the margent otherlyke examples , auouched by the most approued writers of the primitive churche. To make an ende , if ayl this suffiseth not to defend this History from the cauilles of Protestants because of the miracles here reported, then let the shew a reason why the Actes and Monuments of

M. Fox,

THE P R E F A C E

*Professors
pretended
miracles.*

M. Fox, deserue not the like. Are there not also in that dongell, heaped a number of miserablae miracles to set forth the glory of their stinkinge Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to to be founde. And to speake somwhat particular-
 ly, he that in this history will discredit such mira-
 cles as S. Bede reporteth vpon report of one
 brother or sister, let him geue a reason why he be-
 leeueth the tale of Elisabeth Lawson, and Sym-
 mon Harlstone. Who mistrusteth miracles re-
 ported vpon conjecture, let him consider the mi-
 racle tolde of Tindall. If it seme incredible that
 the bodies of dead men may remaine vncorrup-
 ted and sounde, why is it tolde for a miracle, that
 the hart of Zwinglius was found whole in the
 ashes, al the rest of the body being burned vp? If
 visions appearing to some, not to al that are preset-
 seme fabulous, let it be a fable (as in deede it is, be-
 ing therof an eye witnesse my selfe, that he ielleth
 of Latimers hart bloud, whē he suffred in Oxford.
 If the Crosse of S. Olwalde seme a superstitious
 tale, how much more sonde & fabulous is the tale
 of one that luffid at Brāford, with a greate white
 croffe, appearing in his brest? Thus if we may cō-
 pare truth with falsehood, light with darknes, true
 miracles with light tales, we see as much vncre-
 dibility, if we looke to reason, as great vanitie in
 respect of the matter it selfe, in the one as in the
 other. But how farre more credit this auncient hi-
 story of Venerable Bede deserueth, then the lying
 libels of vpstart sectaries, it shall (as I haue alrea-
 dy sayed) easly appeare, if we consider but the

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Authour of this history, & the time that he wrote
in, whereof we haue spoken at large before. One
thinge remaineth, which being sayed, I shall haue
finished.

Concerning the proper names of places, as of
cyties and monasteries mencioned in the history,
we haue many tymes kept the Latin or rather Sa-
xon names, where Polidore and other instructions
coulde not helpe vs to call them by their present
names they now beare. Wherein we desire the
gentle Reader the rather to beare with vs, con-
sidering that this tranflation being penned on this
side of the seas, we coulde not being out of the
country, haue such speciall intelligence of eche
shire and Countie as to that purpose was requi-
sit, and might perhaps easely haue had, if we had
bene at home, and traualled the country our sel-
ues. Notwithslāding as touching the sheres, prin-
cipal cyties, and diuers monasteries, by the helpe
of Polidore we haue termed them, as they are
now called. Wherby the whole course of the hi-
story shal be every where perspicuous and euidēt,
though some certain small monasteries and villa-
ges remaine vnkownen.

How so ever it be, the principall intent both
of Venerable Bede and of vs, being the honour of
God, the publishing of our first Christian faith,
the course and proceeing thereof, we haue chosen
rather to set forth the history in some part barba-
rous, then to conceale from our dere country (in
these necessary times of instruction) the precious
treasure of our Christian belefe wherein we were
first baptized, and haue so many hundred yeares
in such quiet and felicity continued. Trusting ver-
ely in almighty God, that the perusing herof with
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the Fortresse and defence of our faith , presently
also to be set forth , maye staye the conscience of
some from daungerous deceites of this later reli-
gion, so directly and in so many points repugning
the other. Whiche if it may please the goodnesse
of God to worke in the hart of any on of my dere
countrymen, I shall thinke all my labour happily
bestowed , and my simple paine abundantly re-
warded , in the meane while, we haue declared
our good will, and done in part our duty. Whiche
with al that is amisse , if any thinge so be , I be-
feche euery gentle Reader to accept in good part.
Fare well. At Louain. The 12. of June. 1565.

Thomas Stapleton.

THE

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THE

THE LIFE OF S. B E D E

WRITEN BY TRITHEMIUS

BEDE amonke and Priest of the monastry of S. Peter and Paul, of S. Benets order in England, a man much conuersant in holy scripture, and ver, well learned. In other good learning of great knowledge. As in Philosophie, Astronomie, Allegorisme and Poetry. Skilfull of the Greeke tonge: of an excellent witt. His tongue and stile not curious, but pleasaunt and semely. He wrote many volumes in the which his wit and learning is tried. This man at the age of seuen yea- res, was by his frendes committed to Benedictus and after to Ccolfridus the Abbat of the forsaied monastry, at Marmouth, to be brought vp and instructed. From which age continuing al dayes * At Wei- mouth as
of his life in that Monastery, he bestowed al di- tberiner
ligence in the study of holy scripture. And obser- Were
ving with al the rule of his order, singing daily neik by
gods seruice in the church, in the rest he de- which run
lighted alwayes, to letne to teache, or to write. Dyrham,
In the nintenth yere of his age, he was ordred
deacon. In the thirthieth yere, he vvas made
priest. Both vwhich orders he received at the
handes of the holy bishop Iohn of Beterlake, by
the commaundement of Geolfrid his Abbat. Frō
vwhich time of his priishood, vntill the ende
of his life, he wrote the workes here folowring

E

In

- In Genesim vsque ad Isaac. lib. 4.
 In Exodum. lib. 1.
 De tabernaculo & vasis eius. lib. 3.
 In Numeros. lib. 1.
 In Leuiticum. lib. 1.
 In Regum 30. quest. lib. 1.
 In Deuteronomium. lib. 1.
 In Iudicum. lib. 1.
 4. De ædificatione templi. lib. 2.
 In Principium Regum. lib. 3.
 In Iosuæ. lib. 1.
 In proverbia Salomonis. lib. 3.
 In paralipomenon. lib. 2.
 In Ecclesiastem lib. 1.
 In Cantica Canticorum. lib. 6.
 In Esdram & Neemiam. lib. 3.
 In Tobiam. lib. 1.
 In Esayam prophetam. lib. 2.
 In Ezechielem. lib. 1.
 In Hieremiam. lib. 2.
 In Danielem. lib. 1.
 In xij. prophetas minores. lib. 12.
 In Epistolas Pauli. lib. 14.
 In Epistolas Canonicas. lib. 7.
 In Euangelium Marci. lib. 4.
 In Apocalypsim. lib. 3.
 In Actus Apostolorum. lib. 2.
 In Euangelium Lucæ. lib. 6.
 Gesta Anglorum. lib. 5.
 Flores B. Gregorij in Cantica. lib. 2.

- Homiliae Euangeliorum. lib. 2.
 Chronicam sui coenobij. lib. 2.
 Gesta diuersorum sanctorum. lib. 1.
 De temporibus & natura rerum. lib. 1.
 Martyrologium lib. 1.
 De passione Sancti Felicis. lib. 1.
 Aliud minus volumen lib. 2.
 De Locis sanctis. lib. 1.
 Vitam S. Alberti Episcopi. lib. 2.
 Scintillarum ex sententijs patrum. lib. 1.
 Epigramata hero. lib. 1.
 Hymnorum diuerso carmine. lib. 1.
 Distinctiones in Hieremiam. lib. 1.
 Lectiones noui Testamenti. lib. 1.
 Lectiones in vetus Testam. lib. 1.
 De Christo & Ecclesia. lib. 2.
 Distinctiones in Iob. lib. 1.
 Epistolarum ad diuersos. lib. 1.
 De cantico Abacuc. lib. 1.
 De orthographia. lib. 1.
 De arte metrica. lib. 1.
 Deschematibus. lib. 1.

He wrote also many other thinges, vvhich
 are not come to my knowvledge. This mans
 vverke vvere of such authority (enen vwhile
 he yet liued, and vvere alvvayes newv) that
 they vvere openly read in Churches, by the ap-
 pointment of the bissops of England. And because
 that his homelies shen read in the church, bea-
 ing the name of the Author, as the maner is

were intituled the homelies of the Venerable Bede, not being able to call him w^tith a more honourable name w^thile he yet lyued, the same title hath remained even to this daye. Wherby he is rather called Venerable Bede, then S. Bede: for it w^tas not lawfull to call any a Saint yet living. Some do faine other causes w^thy he should be surnamed Venerable. As that being blinde, he preached to stones, and of an epitaphie w^twritten by an Angell. But these men are deceiued. For neither w^tas Bede blinde, neither it is knowen that any such epitaphie w^tas w^trapp^t upon his sepulchre. And truly, w^tere it not so auoide prolixity, I coulde easely confute these folies. He departed this w^torlde under Leo the Emperour, in the yere of our Lorde. 732. In the yere of his age 72. the last daye of Maye. Indi-
ction. 15.

BEDE TO THE READER

Al vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beleeeche, that for my infirmities as well of body as of minde, they wil be intercessors before the heauenly clemencie. And that every one in his country wil so awnswere my labour with mutual charity, that whereas I haue noted in every province, shyre, or countie, and in the most notable places thereof, such things as I thought worth the remembraunce, & pleasing to the inhabitant of eche one, that I may for all reward, haue the helpe of their godly prayers.

TO THE RIGHT
HONORABLE KINGE
CEOLLVPHÉ BEDA, SERVANT
of Christ and Priest.

HE History of thinges done in the church of the Englishe nation, which of late I had set fourth, I did both first very gladly send your Grace, desiring then to haue a fift and prooфе thereof, and now againe do send it you, to the entent you may both copy it out, & more fully at your leſure confider it. I can not but highly commend this your zele and good defyre you haue, not only to geue good care to the holy scriptures, but also to know of things both don and spoken by worthy men before your time, and specially of our owne country. For whither an history cōtaineth good thin-
ges done by good men, the wise hearer is ther-
by prouoked to well doing: ether reporteth
euill things done by euil men, the vertuous

and well disposed reader neuerthelesse is moued therby , both to flie that which is euill & noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd history published, both to the instruction of your selfe , and also to to the edifiyng of such other , whom God hath committed vnto your gouvernement.

And to the entent I may put both your Grace, and al other that shal heare or reade it, out of all doubt of the verity of the sayd History, I will briefly shew you, what authours I haue chiefly folowed in the making therof. The chiefest authour and aider I had in compiling this worke , was the right reverend abbat Albinus , a man of great learning, which being brought vp in the church of Canterbury, vnder Theodorus Archebishop of blessed memory , and Adrianus abbat , both men of great worship and learning , hath procurred and sent vnto me all such things as were done by the disciples of S. Gregory the Pope, either in the prouence of kent , or other places adioyning and bordering vpon the same. Which thinges the sayd Abbate hath learned , partly by writings, partly also by tradition of elders , and such thinges as he hath in such sorte learned , he hath sent vnto me by the handes of Nothel-

mus

mus priest of the church of London , to be received ether in writing , or by mouth & relation of the said Nothelmus . Who also going after vnto Rome , was permitted by Gregorie bishop , which is now head of that church , to search the closetts of the saied holy church of Rome , where he founde out certaine epistles of Saint Gregory & other bishops there , and at his returne hath deliuered vnto vs the sayd epistles to be put into our historie , with the counsell and aduise of the reuerend father Albinus aboue mentioned .

So that from the beginning of this booke , vnto the time that the countre of England receiued the faith of Christ , we learned such thinges as we bring gathered out of the workes of such as had wrote thereof before our time . And from thēce vnto this present , such thinges as haue ben done in the church and diocese of Canterbury , by the disciples of Saint Gregory or their successors , or vnder what kinge they haue ben done , we haue knownen by the industrie of the sayd Abbate Albinus , at the reporte of Nothelmus , who also hath brought me into some parte of ^a Essex . ^b Salisburie . ^c Suffolke . ^d Norfolke . ^e Cambrideghire . knowledge of such thinges as were done in ^f Exeter . ^g Wellies . the prouinces of the ^a east and ^b west saxons , & also of the east english , &c of the Northum- bers , to wit , by what bishops preaching , and vnder what king ech of the sayd prouinces were

were conuerted vnto the fāith of Christ. And
to be shorte, by the exhortation of the sayd
Albine, I was chiefly prouoked and en-
boldened to set vpon this enterprise. Da-
niel also the most reuerend, bishop of the
west saxons, which is yet a liue, hath in-
structed me in certaine pointes of the ec-
clesiastiall historie, both of his prouinces,
of the South Saxons, and of the Ille of
Wite.

Now in what sort the prouince of e Mer-
land con-
sisted: he cia, received the faith which they knew not
dioceses of before , and the prouince of the f easte Sa-
Lichfield
and Cosen-
try , Lin-
colne and
Norcest
f Essex.
xons recovered the faith which they had
lost before , both by the ministerie of Ceddi
and Ceadda priests of great deuotion , and
how the two layed fathers , both liued and
dyed, we haue diligently learned of the bro-
thers of the monastery of Læstingē by them
erected. Againe of thinges done appertaininge
to the church in the prouince of the
east English , we haue founde out partly
by monuments of writinge and traditions
of the foreliuers , and partly , by the in-
formation of the Reuerend Abbat Elius.
As for such thinges as were done in the
territory of Lyndisflig (that is the holy Ilād)
touching the furderance of the faith of
Christ , and what priestes there succeeded
from time to time , we haue learned ether by

CHVRCH OF ENGLANDE 73

the writings of the reverend bishop Cynebertus, or by the lively voice of other men of good credit. The history of the prouince of Northubers, from the time they receyued the faith of Christ vnto this present, we haue gotten, not by any one author, but by relation of many faithfull witnesses who might know and remember the same, besides such thinges as by my owne experience I knew. Among which you shall note, that such thinges as I haue wrote of the most holy father & bishop Cutbert, either in this booke, or else in the treatise that I haue made of his life, I haue taken partly out of those things which I found before written of him by the brothers of the church of Lindisfarnum, following simplely the faith of the history which I read, and partly also haue added thereunto such thinges as I could learne my selfe, by the faithfull testimony of such as knew him. I humbly beseeche the Reader, that if he shall finde any thing otherwise than truth in this treatise, he will not impute it vnto me, as he which hath endeavored to put in writinge to the instruction of our posteritie, such thinges as we could gather by common report, which is the true lawe of an history.

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THE
FIRST BOOKE
OF THE HISTORY OF
the church of Englande.

*Of the situation of Britany and Ireland, and of the
people which inhabited there of ould time.*

THE I. CHAPTER.

BRYTAN Y an lland of the O-
ceane, which of ould time was
called Albion, doth stande bet-
wixt the north and the west, right
ouer against Germany Fraunce, &
Spayne, three of the greatest countries of Europe.
Which being eight hundred myles longe North-
ward, is but two hundred myles broade, except
you reckon the cabes or poyntes of the mountai-
nes which runne out far a long into the sea, wher-

* That is by the lland in compasse * forty and eight times
1800. mile threfcore & fiftene myles. Of the south side, it hath
* this ha-
uen is now
left by the
irruption
of the sea. called * Reptacester 50. myles off from Callis, or
as some

CHVR CH OF ENGLANDE 73

as some write 60. myles. On the back syde of it, where it lyeth open vnto the mayne Oceane, it hath the Iles called Orcades. It is an Iland verie fertile of corne, frute and pasture. In some places it beareth vines, it hath plentie of fowles of divers sortes, both by sea and land, of springes also & riuers ful of fish, but specialy of lampreys and eels. There be many times also taken Porpoises, Dolphys and Whales, beside many kynde of shel-fishes, among other of Muskles, in whom be founde perles of all coulours as red, purple, crysmon, but specialy white: there is also great store of Cockles, whereof is made the dye of crysmon, whose redd will be appalled nether with heate of sonne, nor with wett of wether, but the oulder it is, the more bright and bewtiful glasse it casteth. It hath also sprynge fitt to make salt, & others of hoate waters, where ar builded seueral places mette for all ages, as well for men as women to bathe them selues. For the water (as saynt Basill writeth) running through certayne metalls, receiueth ther-of such vertue of heate, that it is not only made warme therby, but also skalding hoate.

This Iland, is stored wyllyng mynes of sundry metalles, as of brasle, lead, iron and syluer. It bringeth furth also great plenty of the Geat stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of good vertu to chase away serpents. If you rub him til he be warme, he holdeth fast such thinges as are layd vnto him, euen as Aumber doth. This Iland had in it somtimes twenty eyght fayre cities, beside an innumerable sort of castles, which also were well and strongly fenced with walles, turrettes, gates and bulwarkes. And for as much as it is placed right



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* That is by the Iland is in compasse * forty and eight times 1800. mile threscore & fistene myles. Of the south side, it hath Flaunders the first hauen towne wherofto arriueth for a man comyng out of England is called Ruthuby, the hauen whereof is now corruptely called * Reptacelster 50. myles off from Callis, or as som

* his ha-
uen is now
left by the
irruption
of the sea.

CHVRCH OF ENGLANDE 7

as some write 60. myles. On the back syde of it, where it lyeth open vnto the mayne Oceane , it hath the Iles called Orcades. It is an Iland verie fertile of corne, frute and pasture. In some places it beareth vines , it hath plentie of fowles of divers sortes, both by sea and land, of springes also & riuers ful of fish, but specialy of lampriles and eles. There be many times also taken Porposes , Delphyns and Whales , beside many kynde of shelles , among other of Muskles , in whom be founde perles of all coulours as red, purple, cymfon , but specialy white : there is also great store of Cockles, whereof is made the dye of cymfon, wholie redd will be appalled nether with heate of sonne, nor with wett of wether, but the oulder it is, the more bright and bewtifulle glasse it casteth. It hath also spryngs fitt to make salt, & others of hoate waters, where ar buildest feuer al places mette for all ages, as well for men as women to bache them selues. For the water (as saynt Basill writeth) running through certayne metalls, receiueth therof such vertue of heate , that it is not only made warme therby, but also skalding hoate.

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rightin manner vnder the north pole, it hath light
nightes in the sommer, so that at mydnight many
times men doute whether it be yet twylight of
the euening past, or breach of the day following.
Wherby the dayes be of a great length there in
sommer, as contrary the nightes in wynter: that is
to say, eightene houers, by reason the sonne
there is gon so farre southward. And so in like
manner the nights in the sommer are there very short, &
the dayes in the wynter, that is to say, six equino,
& tial houers, where as in Armenia, Macedonia Italy,
& other countries subiect to the same line the longest
day or night passeth not 15. the shordest 9. houers

This Iland at this present, with fve sundry
langages (to the nuber of the fve books of Moy-
ses) doth study and set forth the knowledge of on
perfect truth, that is, wyth the language of the
English, the Britannes, the Scotts, the * Pictes,
and the Latine, which by study of the scriptures
is made common to all the rest. At the first this
Iland was inhabited of none other nation but only
of the Britannes, of whom it receiueth its name:
which Britannes comyng out of Armorica (called
now little Britanny) as it is thought, chose vnto
them selues the south parte of this land. And aft
when they from the south forward, had in their
possession a great parte of the Ile, it chaunced that
certaine people of the Pictes coming out of Scythia,
as it is sayed, traualing vppon the seas with
a few long shippes, the winde dryuing them in
compasse rounde about the coaste of Britanny,
blewe them a land on Irelands syde, on the north
partes thereof. Which they finding inhabited of
the Scottes; besought then to allow them some
part of the land, where they might plante them
selues

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out of Scy-
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Britannye,
on the north
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CHVRCH OF ENGLANDE 73

felues. But they coulde not obtayne their desire. This Iland , next vnto Britanny , is the greatest Iland of the Oceane sea , and standeth westward of Britanny. But as Northward it is not so longe as it, so westward it is much longer, and reacheth vnto the North parts of Spayne, hauing the maine sea runnyng betwixt.

The pictes (as I haue sayd) arriuing wyth their nauy in Ireland, required of the inhabitants, that they might be suffered , there to rest and place them selues. The Scottes aunsered, that the Iland was not big enough to hold them both. But we can geue you good counsel (quoth they) what we thinke best for you to doe. We know wel there is an other Iland not farre from ours standing east ward from hence , which we may see out of this land in a fayer sonnie day, if you will goe therethen you may inhabit there at will. And if there be any resistance made against you, we will ayde you. Whervpon the Pictes arriuing in Britanny, planted them selues in the North parts therof, for as for the south partes, the Britannes had taken vp before. And wheras the Pictes hauing no wiues did require of the Scottes to marry their dawghters, the Scottes agreed to graunt therir their desire, vnder condition, that as often as the matter was in dour, they should choose their kyng rather of the next of the howise of the woman, then of the man. Which order , it is well knownen the pictes keepe euen to this day. In processe of yeres, after the Britans and the Pictes , the Scottes also were receiued in to Britanny among the Pictes. Which coming out of Ireland vnder Rewda their Capitaine, either by force or frenship , entered and inhabited the country in Scotland, which they possesseid

78 THE HISTORY OF THE
possessed. Of which capitaine eu en vnto this day
they are called Dall reudim, for in their language,
dall signifieth part.

A descripti-
on of the
Land.
Ireland both in breadth, holomes, and fines
of ayre, far pasleth Britanny, so that now there
remayneth skant three dayes together: and no
man there for foddering of his beastes, ether ma-
keth hay in the sommer, or buyldeh stawles for
his cattaille. There is no noysom creping beast to
be fene there, no serpent that can liue there. For
many times serpentes whiche haue ben brought
ther her out of Britanny, the ship drawing nere
vnto the land, as soone as they are touched with
the smell of the ayer, they die out of hand. Yea
more then that, all thing in maner that cometh
from the layd Iland, is of loueraigne vertue against
poyson. And this we sawe with our eyes, that
when certain men, that were stunge of venomous
serpents, had taken the scraping of certayne lea-
ues of booke which had ben of Ireland, and had
droken it in water, forthwith all the force of the
venim was staynched, and the swelling of the
stunge bodies vterly asswaged. This Iland is
rich in milk and hony, nor void of vines, fish or
foule, and full of stagges. This is properly the
country of the Scottes, out of the which they
issuing haue inhabited Britanny, being before pos-
sessed of the Britons and the Pictes. There is a
great creke of the sea, which seuered of ould time
the Britons from the Pictes, which from the west
runneth far into the land. Where vnto this day
there is a citie of the Britons very stronge & wel
fensed called Alcuith. At the North side of the
which creke, the Scottes haue come and made
their dwelling country.

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CHVRCH OF ENGLANDE 79

*Now that Cayius Iulius Cesar , was the first of all
the Romains that came into Britanny.*

THE 2. CHAPTER.

THE Romains had neuer acceſſe vnto Britanny , nor knowledge therof vntil Caius Iulius Cæſars time. Who the 593. yere from the buylding of Rome , and the 60. before the incarnation of our Sauiour Christ , being Consull with L. Bibulus , at the time that he had battell with Germany and France (which two countries the riuer Rhene doth ſeuer) came into Picardy , from whence is a very nigh and ſhort paſſage into Britanny , and with men and war prouision, paſſed ouer into Britanny where he being receiued wyth a very ſharpe and horre byckering , and after shaken wyth a contrary tempeſt , was fayne to returne in to Fraunce , with the losſe of a great part of his army , and no ſmall number of his ſouldiars ; and of the moſt part of all his men of armes. And ſo for that wyn-ter he was forced to diuiſſe his army : which being ouerpast , he ſayled againe in to Britanny , with a nauy of 600. ſayle one and other. Where after he had arriued , and was now marching toward his enemy with his mayne hofte , his ſhips riding at the anker , were with a violent storme rent and caſt either one vpon the other , or else vpon the quick ſandes , and there broken in peces in ſuch ſort , that fortie of them were lost out of hand , and the reſt with much a doe repaired. Cæſars horſemen at the firſt encounter were ouer-thrownen of the Britannes , and Labienus one of hiſ coro.

80 THE HISTORY OF THE
ncls slayne. At the second encounter, with great
losse and daunger of his army, he put the Britan-
nes to flight

From thence he went vnto the riuier of Temes,
which men say can be waded ouer but in one
place: where on the farder side, a great number of
the Britannes warded the bankes, vnder Cassibel-
launo their capitayne, who had stukke the bot-
tom of the riuier & the bankes also thyck of great
stakes, whereof certayn remnantes vnto this day
ar to besene, of piles of the bignes of a mans thy-
ghe couered wyth lead, stycking fast in the bottō
of the riuier. Which when the Romāns had es-
pyed and escaped, the Britannes, not able to with-
stande the violence of the Roman Legions, hidd
them selues in the woddes, out of the which they

* Colche-oste brekyng forth, greatly endomaged the army
Her. of the Romaynes. In this meane time * Trin-
bantum a very stonge citty, with their Capitaine
Androgorius yelded vnto Cesar, deliuering forty
hostages. Whiche example, other moe citties fol-
lowing, fell in leage wyth the Romans: by whose
aduertisement, Cesar hauing intelligēce of a strong
hold, that Cassibellanus had buylded betweene
two dykes or marshes, well fensed wyth woddes
on ech side, fild with plenty of all thinges, assay-
ling it with great force, at lenght ouercame. After
that returning in to Fraunce, hauing dimissed his
army for the wynter season, he was sodenly beset
with great tumultes of warres, raised against him
on euery side.

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CHVRCH OF ENGLAND. 89

*H*o^w Claudio^s the Emperour, was the second that
came into Britanny, who did also subdue
the Iles Orcades; And ho^w Vespasian
sent by him tooke the Ile of Wite

THE 3. CHAPTER.

THe 797. yere from the buylding of Rome
Claudius the third Emperour after Au-
gustus, being much desirous to shew him
selfe a prince profitable vnto the common welth,
sought by all meanes battaile & conquest. Wher-
upon he made a vioage in to Britanny, which was
all in a muteny, for that such as were trayterou-
fly fled from them, were not restored. He passed
ouer in to the Iland whether before nether Julius
Cesar, nor after any durst aduenture. And there
with out ether blood or battaile was receiued by
submission, the greatest part of the Iland voluntar-
ily yelding the lernes vnto him. Also he brought
in subiection to the Romaine empire the Iles Or-
cades, which lie in the Oceane aboue Britanny:
that done he returned to Rome the sixt mo-
neth after that he departed thence: and cauled his
The years
son to be surnamed Britannicus. This battell was of our Lord
fought the fourth yere of the incarnation of our 46.
lord 46. In the which yere also there fell a great
famine, thorought out all Syria, which in the Actes of the Apostles is shewed to before ispoken
of by Agabus the prophet.

Vespasian who after Nero was emperor, being
sent of the said Claudio^s in to Britanny, subdued
vnto the Seigneurie of the Romans, the Ile of
Wite, standing nigh Britanny westward. Which

82 THE HISTORY OF THE
length from este to west about 30. miles : from
south to North 12. being in the east part by sea 6.
miles , in the west 3. miles off from the west
shore of Britanny , Nero succeeding Claudius in
the empire, neuer durst medle with warlike mat-
ters. Whereby among other many hindraunces
which befell in his time vnto the empire , one
was , that he had almost lost Britanny , for vnder
him two noble townes were taken and ouer-
thrown.

*How Lucius King of Britanny, sent to Eleutherius
desiring to be Christened.*

THE 4. CHAPTER.

An. 156. **T**He yere of the incarnation of our Lord
156. Marcus Aurelius Verus the 14. Em-
perour after Augustus gouerned the Em-
pire with his Brother Aurelius Commodus. In
whose time Eleutherius a holy man being Pope
of the church of Rome, Lucius King of the Britan-
nies wrote vnto him, desiring that by his cōmaun-
dement he might be made Christian : which re-
quelt was graunted him. Whereby the Britannes
receiuing then the faith , kept it sounde and vn-
defiled in rest and peace, vntill Diocletian the Em-
perours time.

*How Seuerus the Emperour by a trench drawn ouer-
thwart, seuered one pat of Britanny from the other.*

THE 5. C H A P T E R.

An. 189. **T**He yere of our Lord 189. Seuerus borne
in Afrike at Tripolis, the 17. Emperour
from Augustus, reigned 17. yeres. This
man being tough of nature, entangled with much
waires,

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Seuerus borne
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warrēs,

CHVRCH OF ENGLANDE. 83

Warres, gouerned the common welth very valiantly, but yet with much trauaile. After he had vanquysbed his ciuill enemies , with whom he was very sore assayled, he was called into Britāny, by the meanes of the great defection of the most part of the country, from the Signorie of the Romans. Where after he had recovered by great and grieuous warres a great part of the land , he made a partition, betwixt them and the other wild and sauage people , not with buylding of a wall of stone as some suppose, but with a trench and a rampaire of turke and timber , thyck fensed with Bulwarkes and Turets. Which sayd trench he caused to be drawen from one sea to the other, And there at yorke he died, leaung behinde him two sonnes, Bassianus and Geta being condemned of treason , died. And Bassianus taking vpon him the surname of Antonius, gouerned the em-
pire after the decease of his father.

*Of the Raygne of Diocletian, and of the persecution
which he rayfed against Christians.*

THE 6. CHAPTER.

Theyere of our Lorde 286. Dioclesianus ^{An. 286} the 32. Emperour after Augustus , being chosen of the army raygned 20. yeres and he created Maximianus furnamed Herculeus, his fellow in governement of the Empire. In whose time one Carausius , of low degree in byrth, but valiaunt in armes, and politicke in counsell was appointed toward the sea coaste against the French men, and the Saxons, who then with continuall robberies much wasted that countrie.

54 THE HISTORY OF THE

But he so behaued himselfe, that he did more hurt there, then the enemies them selues: For such pillage as he had recovered from them, he did not restore it to the right owners , but reserued it to him selfe, whereby he was suspected, that he wittingly suffered them to pil & spoyle at their pleasure. Where vpon being commaunded to be put to death of Maximianus, he tooke vpon him the princely authoritie , and usurped the gouernement of the Britanes, which after he kept 7. yeres. At length by treason of his fellow Allectius he was slayne. Which Allectius him selfe (Carausius being killed) kept the possession of the Iland 3. yeres , whom Asclepiodotus chiefe gouernour of the army ouercame , and received the Iland in his possession the tenth yere after it was inuaded.

In the meane time, Diocletian in the easte, Maximianus in the west, raysing the tenth persecution after Nero against the Christians , commaunded the churches to be spoyled, the Christians to be tormented and killed : which persecution was both longer and also crueller then all the other : for whole ten yeres together it cōtinued in burning the churches , in bannishing the innocents, in murdering the Martyrs , and neuer ceasēd. Brefely among other places, it made Britanny to be honored with the glory of many holy Martyres, which constantly stooode and died in the confession of their faith.

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CHVRCH OF ENGLANDE 85

*The passion of Saint Albane and his fellowes, Who
shed their blood for Christes sake.*

THE 7. CHAPTER.

AMONG other suffered Saynt Albane : of whom Fortunatus priest in the booke he wrote in the prayse of Virgines , speaking of the Martyres which from al coasts of the world came vnto God, layth , *Albanum egregium secunda Bri-
tannia profert.*

*The fertile lande of batfull Britanny
Bringes forth Albane a Martyr worthy.*

This Albane being yet but a Pagane , when the cruell commaundements of the wicked Princes were set forth against the Christians, receiuied in to his house one of the clergy , which had fled from the persecutours: whom he perceiuing both night and day to continue in praying and wat- ching , beinge sodainly touched with the grace of God, began to follow the example of his faith and vertue , and by little and little instructed by his holesom exhortations , forsaking his blind I- dolatry , became Christian with his whole hart. At length after the said person of the clergy had certain daise taried with him, it came to the eares of the Prince , that this holy confessor of Chrilt (whose time was not yet come that god appoin- ted for him to suffer Martyrdome) lay hid in Al- bans house. Wherevpon he commaunded his souldiours to search his house with all diligence. Whether when they where come , saint Albane apparellled in his guests and maisters garments , offered

86 THE HISTORIE OF THE
offered him selfe to the souldiours , and so was
brought bound to the iudge.

It chaunced that the iudge the same time , was
doing sacrifice vnto the diuellis before the aultars ,
And when he had sene Albane , being all chaufed
with anger , for that he feared not voluntarily to
offer him selfe vnto the souldiars and peril of
death , for his gueste whom he had harbourde , he
commaunded him to be brought before the idoles
of the diuellis , before whom he there stode . And
for so much (quoth he) as thou haddest rather to
conueye away the rebell and traytour to our
Gods , then deliuier him vp vnto the souldiours ,
that he might sustaine due punishment for his
blasphemous despising of the Gods , looke what
paynes he should hane suffered if he had bene ta-
ken , the same shalst thou suffer , if thou refuse to
practise the riues of our religion . But Saint Albane ,
who had voluntarily before discouered him selfe
to be a Christian , litle heeded the menaces of the
Prince . But being thoroughly countergarded with
the spirituall armour of grace , told him plainly to
his face ; that he would not obey his commaun-
dement .

Then said the iudge , of what house or stock art
thou ? Albane aunswered , what is that to thee of
what house I am ? but if thou be desirous to know
of what religion I am , be it knownen vnto thee
that I am a Christian , and that I employe my selfe
to Christian maners and exercises . Then the iudge
demaunded him his name . My parents (quoth
he) call me Albane : and I honor and worship the
true and liuing God which made all thing of
naught . Then the iudge being very wroth laid .
If thou wilt enjoy long life , come off , and do la-
crifice

CHVRCH OF ENGLANDE 87

sacrifice vnto the great goddes. Albane aunswered, these sacrifices which you offer vp vnto the diuels, neither helpe the offerers, nor obtaine them their desires, but rather purchase them for their reward, eternall paines in hell fire. The iudge hearing this being in a rage, commaunded the holy confessor of God to be all beaten of the tormentours, thinking his constancie would relent at strypes, which refused to yeld to words: but he shewed him self not only patient, but also ioyful in the *The Mart*
midst of all his torments. The iudge when he *tyrdome of*
saint Al-
bane the
firs^te Mart
tyr of Bri-
tann_y.

In the way as he was ledd to his death, he came to a floudde which with a very swift course ranne betwixt him & the place where he should suffer. Now he sawe a great company of all sexes, degrees, and ages going with him to the place of his execution, in so much that it seemed the iudge was left alone at home without any to attend vpon him. This company was so great, and the bridge they had to passe ouer so litle, that it would be toward night, ere they all could get ouer. Albane longing much for his blessed death, and hasting to his Martyrdome, comming to the riuers side, and making there his prayer with lifting vp his eyes and harte to heauen, saw forthwith the bottom to haue bin dried vp, and the water gue place for him & the people to passe ouer dryshod, as it were vpon euen grownde. Which when among other the executioner which should haue behedded him did see, he made hast to mete him, at the place appointed for his death, and there

sacrifice

55 THE HISTORY OF THE

(not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he helde in his hande ready drawen, desired rather that he might be execu-
tioned either for him or with him, rather then to do execution vpon him.

Where vpon this man being now made a fel-
low of that faith wherof before he was a persecutor, and the sword lying on the ground before them, the other officers staggering and doubting also who might take it vp and doe the execution, the holy confessor of God with the people there
assembled, went vnto a hill almost halfe a mile of
from that place, beautifullly garnished with dibers
herbes and flowres, not rough nor vneasy to clim-
me, but smothe, plaine and delectable, worthy
and meete to be sanctified with the blood of the
blessed Martyr. Vnto the top whereof when
he was ascended, he required of God to give him
water: and strayt there arose a spring of fayer wa-
ter before his feete, whereby all might perceave
that the riuver before was by his meanes dried.
For he which left no water in the riuver, would
not haue required it in the topp of the mountaine,
but that it was so expedient, for the glory of God
in his holy martyr. For beholde the riuver hauing
obeyed the Martyr, and serued his deuotion, lea-
ving behinde a testimony of duty and obedience
(the Martyr hauing now suffred) returned to his
nature againe. Here therfore this most valiaunt
martyr being behedded, received the crowne of
life, which God promiseth to them that loue him.
But he which there tooke vpon him to doe that
wicked execution, had short ioy of his naughty
deede; for his eyes fel vnto the ground with the

head

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CHVR CH OF ENGLANDE 89
head of the holy martyr. There also was behedded
the souldiour which being called of God, refused
to stryke the holy confessor of God : of whom it
is open and playne, that though he was not Chri-
stened in the fount, yet he was baptised in the
bath of his owne blood, and so made worthy to
enter in to the kingdome of heauen.

Now the iudge seeing so many straunge and
heauenly miracles wrought by this holy martyr,
gave comauaement that the persecution should
cease, beginning to honour in the saintes of God,
the constant and pacient suffering of death, by the
which he thought at first to bring them from the
deuotion of their faith. S. Albane suffered his
martyrdome the xx. day of Iune, nigh vnto the
cittie of, * Verolamium. Where after the Christian + Which
Church being quietly calmed and setled againe, we call
there was a temple buylded of a mernailous rich
worke, and worthy for suche a martyrdome. In
which place truly euен vnto this day are syck
persons cured, and many miracles wrought. There
suffered also about that time, Aaron and Iulius
towne dwellers of the city of Leicester, and many
other both men and wemen in sundry places,
which after diuerse fierce and cruell torments
sustayned in al partes of their bodies, by perfis vi-
ctory atcheued by pacience, yelded their soules
vnto the ioyes of heauen.

Hoyt

*How that after this persecution ceased, the church of
Britanny was somewhat quiet, vntill
the time of the Arrians heresies*

THE 8. CHAPTER.

After that the stormes of this persecution were ouerblowen, the faithfull christians, Temples of
Martyrs:
holy dayes.
Consecrati- who in time of daunger lay hid in dennes and deserts, came forth & shewd them selues abrode, on of the B.
sacraments, renewed their churches which before were ouerthrown flatt to the ground, founded, buylded, & perfited new temples in honor of the holy Martyrs, celebrated holy dayes, consecrated the holy mysteries, with pure mouth and harte, and euerwhere as it were displayed their ensignes in signe of conqueite. And this peace concinued in the church of Christ in Britanny, vntill the furie of the Arrians heresies: which running thorough out the world, corrupted also with its venomous errors this Iland, though situat out of the compasse of the world. Now when that by this meanes heresie had once found an open vent to passe ouer the Ocean sea into this Iland, shortly after all manner of heresies flowed into the said land, and were there received of the inhabitants, as being men delighting euer to heare new thinges, & stedfastly retaining nothing as certain. About this time died Constantius in Britanny, who in Diclessians life time gouerned Fraunce and Spayne: a man very milde and of much courtesy. He left Constantine his sonne by Helene his concubine created Emperour of Fraunce. Eutropius writeth that Constantine being created Emperour in Britanny

CHVRCH OF ENGLAND. 91

tanny, succeded his father in the kingdome. In whole time the heresie of the Arrians springing, and being discouered & condemned in the coun-
cell of Nice, did neuerthelesse infecte, not only
the other partes of the world, but also the very
churches of the Islands with deadly doctrine and
pestilent infidelity.

*The Arrijs
heresie pro-
pereis, nos-
wichstan-
ding the ge-
nerall con-
call of Nici-
ce.*

*Hovv that in the time of Gracian the Emperour, Ma-
ximus being created Emperour in Britanny, return-
ed into France vwith a great army.*

THE 9. CHAPTER.

THe yere of the incarnation of our Lord 377. *An. 377.*
Gratian the 40. Emperour after Augustus,
raygned 6. yeres after the death of Valens, though
a litle while before he raigned also with Valens
his vnkle, and Valentinian his brother. Who
seeing the state of the common welth miserably
plagued, and almost altogether decayed, was
drouen of necessity for the better repairing of the
saide decaye, to choose vnto him Theodosius a
Spaynard borne, to be his partener in the gouern-
ment of the Empire, committing vnto him the re-
giment of the easte and also of Thracia. In which
time, one Maximus a valiaunt man and a good, &
worthy of the Imperiall crowne (had it not ben
contrary to his othe and allegiance he tooke vpon
hym by tiranny to be Emperour in Britanny) half
in maner against his will being created Emperour
of the army, passed ouer into Fraunce, where he
flew Gratian the Emperour, being circumuen-
ted by subtile wiles, and sodenly stolen vpon ere
he was ware, as he was in minde to passe into I-
taly

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taly. After that also he chased Valentinian the o-
ther partener of the empire out of Italy. Valentia
flieng for succour into the easte, and there with al
fatherly piety being receiued of Theodosius, was
by his helpe strayte wayle restored vnto the em-
pire, Maximus, the tyrant being shutt vp by seige
within the walles of Aquilegia, and there short-
ly after taken and slayne.

Hovv that Arcadius being Emperour, Pelagius a Britan made vwicked battaile against the grace of God.

THE 10. CHAPTER.

An. 394. **T**heyere of our Lord 394. Arcadius sonn vnto
Theodosius with this brother Honorins, be-
ing the 43. Emperour after Augustus, raigned 13.
yeres. Inwhose time Pelagius a Britan born, dilper-
sed the venom of his faithlesse doctrine, very far a
broad, holding that a man might liue well with-
out the helpe of the grace of God, vsing herein the
ayde of Iulianus of Campania, who was intempe-
ratly stirred with the losse of his bishopprick. To
whom S. Austen and other catholick fathers also,
haue aunswered in most ample manner, but yet
they would not be amended thereby. But being
conuictid of their falsehood, they rather would en-
crease it by defending and maintaining it, then a-
mend it by retournung to the truth.

*The pro-
perty of
heresikes.*

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Cayius I
The Ron*

Hovv that Honorius being Emperour , Gratian and Constantine vsurped tiranny in Britanny, vyberet the first shortly after vvas flaine, and the other in Fraunce.

THE II. CHAPTER.

THe yere of our Lord 407. Honorius sonne of 407. Theodosius the yonger being Emperour, in the 44. place after Augustus the 2. yere before that Rome was inuaded by Alaricus King of the Gothes, when the nations of the Alanes, the Sueues and the Vandalls and many such other with them, the Frenchme being beaten downe, passing the Rhene raged thorough out all Fraunce, about which time Gratianus in Britany was created tirat & was flayne. In his place, Constantine being but a common souldiour was chosen: only for the names sake, with out any desert of vertue: who so sone as he had taken the empire vpon him, passed ouer into Fraunce, where being oft deluded of the barbarous nations (as vnwisely and vncertainly making his leage with them) greatly endamaged the common welth. Where vpon Honorius lending Constantius the Counte into France with an army, Constantine was besieged at Arells, and there taken and flayne, and Gerontius his partner flew his sonne Constans at Vienna, whcm of a monke he had made Emperour. Rome was destroyed of the Gothes the 1164. yere after it was buylded. After which time the Romans lefte to rule in Britanny almost 470. yeres after that Cayius Julius Cæsar first entered the said Ile. The Romanes dwelt within the trench, which as we

*The first
desirer
of Rome.*

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which as we have said, Seuerus drew ouerthwart
the Iland at the south part, which thing may ap-
pear by the citties, temples, bridges and paued
streets to this day remayning. Not withstanding
they had in possession and vnder their dominion,
the farder partes of Britanny, and also the Ilandes
which ar aboue Britanny.

* How the Britannes being spoyled of the Scottes and the
Pictes, sought ayde of the Romans, vvbish at the
second time of their comming, buylded a vwall be-
twene the 2. countries, but they shortly after vvere
oppreſſed with greater miseries then euer they were
in before.

THE 12. CHAPTER.

*The cause
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old Bris-
tols de-
came wea-
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forain in-
vasions.
Redishan-
kes.*
BY meanes the said tyrantes and capitaines of
the Romans, did vse to transport with them
ouer in to Fraunce, the flower of all the youthe of
Britanny to serue them in their foraine warres,
their men of warre were consumed, and the coun-
try being all disarmed, was not now able to de-
fend them selues against the inuasion of their en-
emisies. Where vpon many yeares together
they liued vnder the miserable bondage and op-
pression of two most cruell outlandish nations,
the Scottes and the *Pictes. Ical them outlandish,
not for that they were out of the circuit of Britan-
nie, but for that they were deuided frō the land of
Britanny by two armes of the sea running betwixt
them, of the which one from the calfe sea, the
other from the west, runneth in far and wyde in to
the land of Britanny, though they may one reach
to the other. In the middle of the east creeke,
there

there is a citte buylde called Guidi. Aboue the west creeke towarde the right hand , standeth a citte called Alcuith , which in their language is as much to say , as the Rock Cluich , for it standeth by a fludd of the same name.

The Britannes then being thus afflicted by the said nations, sent their embassadours with letters vnto Rome, with lamentable supplications requiring of them ayde and succour , promising them their continuall fealty, so that they would reskue them against the oppression of their said enemies : where vpon there was sent vnto them a legion of armed souldiours from Rome, which comming in to the Iland, and encountering with the enemies, overthrew a great number of them, & draue the rest out of the frontiers of the country , and so setting them at liberty and free from the misery with which they were before so greuously ouercharged, counsellel them to make a wall betwene the two seas, which might be of force to kepe out their euill neigboures:and that done , they returned home with great triumph.

But the Britons building the wall which they were bid to make, not of stone as they were willed, but of turue, as hauing none among them that had skill therin, made it so slender, that it serued them to little purpose. This walle they made betwen the two laid armes or creekes of the sea, many miles longe , that where as the fense of the water lacked , therby the helpe of the trench they might kepe their country from the breaking in of their ennemis. Of which peece of worke, there remaineth euen vnto this day most assured tokens yet to-be seene. This trench beginneth about two miles off from the monastery of Abergurcuring,

36 THE HISTORY OF THE
curing, Westward in a place, which in the Pictes
language is called Peanuakel, and in English is cal-
led Penwelt, and running out eastward, endeth at
the city of Alcuith.

But the former enemies when they had once
perceiued that the Roman legion was returned
home againe, forth with being set on land by
boates, invaded the borders, ouercame the coun-
try, and, as it were corne ready to be cut, they
mowed, beate, and beare downe all before them.
Where vpon Ambasadors were sent againe to
Rome, with lamentable voice requiring their suc-
cour, beseeching them they would not suffer their
miserable country to be vtterly destroyed, nor
permit that the name of the prouince, which
thorough them had so long florished, should now
thus despitefully be extinguished, by the wicked
cruelty of those foraine people. There was sent
againe an other legion, which in the haruest time
coming vpon the Iodaine, made a great slaughter
of the enemies, and such as could escape chased
them ouer the seas in to their owne country,
which before were wont to waste and spoile the
country of Britanny without resistance.

Then the Romans toulde the Britans plainly,
that it was not for their ease, to take any more
such laborious iourneis for their defence, and
bid them to practise their armour them selues,
and learne to withstande their enemy, whom no-
thing els did make so strong, but their faint and
cowardous hertes. And for as much as they
thought it would be some helpe and strenght
vnto their loyal fellowes whom they were now
forced to forsake, they builded vp a walle of hard
stone from sea to sea, right betwene the two ci-
ties

CHVRCH OF ENGLAND.

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ties which there were made, to keepe out the enemys, in the selfe same place where Seuerus before had cast the trench (which walle euen to this day remaineth famous and to be seene) with publick and priuat charges: the Britannes also putting to their helping handes. They then buildest it eight fote broade and twelue high, right as it were by a line from east to weste, as it doth to this day plainlye appeare, which being finished, they gaue the people strait warning to looke wel to them selues, they teach them to handle their weapons, and instructe them in warre-like feates. Also by the sea side southward, where their shippes lay at harbor, least their enemies shoulde land there aboutes, they made vp bullwarkes all a longe, one some what distant from the other, and this donne bidde them fare well, as minded no more to retourne.

As lone as they were gonnes, the Scottes and Pyctes hauing intelligence that they had made promise they would come no more, they taking hart of grace therupon, retourne againe to their wonted busines: And first, all that was without the walle they tooke for their owne. After that they came to geue assault vnto the walle, where the Britannes with faint hand and fearfull hart defending it, was with grapples, which they had diuised, pulled downe to the grounde, and otherwise so assaulted, that they leauing both the cities and the wal also, were dispersed and put to flight. The enemy followeth, and sleith more cruelly then ever before. For euen as the lambes of the wilde beastes, so were they torne and mangled of their ennemis. Whereupon being driuen out of their owne hou ses and possessions, they walle a robbing and spoiling of one another, en-

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creasing their outward misery with inward tumult, so farforth, that all the whole country was brought to that exigent, that they had none other sustenance, but what they got by hunting and killing of wild beastes.

Hovv in the time of Theodosius the younger, the Britanes sought helpe of Boëtius, then consull of Rome, but could not obtaine it, and how at that time, Palladius was sent to the Scottes (which believed in Christe) to be their Bishop.

THE 13. CHAPTER.

An. 403. **T**He yere of the incarnation of our Lord 403. Theodosius the younger succeding Honorius, was made Emperour of Rome, which he governed 27. yeres being the xxv. Emperour after Augustus. In the eight yere of whose Empire, Palladius was sent of Celestinus bishop of the Roman Church, to the Scottes which had received the faith of Christ, to be their first bishop. And the 23. yere of his raigne, Boetius one of the peers and patricians of Rome, was now the third time made cōsul with Symmachus. The poore remainder of the Britanes, directed vnto him their letters, whereof this was the beginning. To Boetius
thrice consull, the Moorning of the Britannes. In the procelle of which epistle they thus sette foorth their pittifull estate. The Barbarous ennemy driveth vs vpon the sea: the sea againe vpon the enemy: betwene these two riseth two maner of deathes, either we are killed, or drowned. And yet for all their fute, they could obtaine no ayde of him, as he which had then both his handes full

*Palladius
 the first
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 Scotland:*

An. 412.

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CHVRCH OF ENGLAND.

99

full of busines and battaille at home, with Bleda Lib. 11
and Attila Kinges of the Hunnes. And though
the yere before Bleda was murdered by the wilie
treason of his brother Attila, yet he alone remai-
ned so intolerable an ennemy vnto the world,
that he wasted almost all Europe, spoiling and
ouerthrowing both cittyes and castles. About the
same time there arose a great famine in Constanti-
nople, after which folowed also the pestilence : & a
great part of the wal of the said citie fel vnto the
grounde, with 57. turrets. And many other ci-
ties also being ouerthrown with earth-quakes,
beside hunger, and pestilence, consumed many a
thousand both of men and beastes.

*How the Britones being forced by hungar, droue the
Barbarous people out of their country. Whereof
enserved plentie of corne, riot, pestilence, and the
losse of the whole country.*

THE 14. CHAPTER.

IN the meane season hungar more and more
prevailing against the Britones (in so much
that many yeres after it left tokens and remem-
brances of the hurt it did in the country) droue
many of them to yelde them selues into the han-
des of the robbers. Other there were which could
neuer be brought there vnto, but rather then they
would so doe, from the hilles and brakes where
they lurked, many times inuaded their ennemis,
as crusting so much the more in the help of God,
how much the lesse hope they had of heayde of
man. And by such meanes first of all, both resifted
and ouerthrew them, which many yeres together

G 2 had

100 THE HISTORY OF THE

had liued by the spoile of the country : whereby for the time they drewe homeward with shame inough, intending not longe after to returne. The Pictes then, and long time after, kept hem selues quiet at home, saue only that they would make now and then inuasions into the land , and drue away booties of cattell.

After that (leauing their pilling and spoiling) the country drew to a quietnes, there ensued such plentie of graine as neuer was sene the like before, as far as any man could remember: wherevpon the people grew to a loose & wanton life, wherof all maner of lewedenes followed imediately after, especially, cruelty, hate of truth, and loue of lying : in so much that if any were gentler and more geuen to truth then other, they wold worke him all the hurte and spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, and the heades therof, geuing them selues ouer to dronkennes, pride, contention, enuy, and such other wickednes, casting vtterly from them the sweete yoke of Christ.

In the meane season a bitter plague befell among them for their corrupt liuing, conluming in short time such a multitude of people, that the quicke were not sufficient inough to bury the dead. And yet for all that, they remained so hardened in syn, that neither the death of their frendes, nether the feare of their owne, could cure the pestilence of their soules, which daily perished thorough their sinfull liuing. Wherby a greater stroke of goddes vengance enlewed vpon the whole sinfull nation. For being now infested againe with theirould neighbours, they deuised with them selues what

Riot and
evill life
the Bri-
tains de-
struction.

what was best to doe, & where they might seeke Lib. 1.
reskew, to withstand and repell the force of the
Northen nation. And they agreed ali with their
King Vorigrius, to dermaundaye of the Saxons
beyonde the seas. Which thing doutlesse was
done by Gods owne appointement, that the wic-
ked people might be therby plagued , as by the
ende, it shall appere most manifelty.

*How the English and Saxons being sent for in to Bri-
tannie, did first cleare the country from the Pictes,
and Scottes, but shortly after ioyning them selues in
league with them, turned their Weapons vpon their
fellowes that sent for them.*

THE 15. CHAPTER

THe yere of the incarnation of our Lord 429. *An. 429.*
Marcianus with Valentinian the 46. empe-
rour afier Augustus, raigned 7. yeres in whose time
the people of the English or Saxons , being sent
for of the said King in to Britanny , landed there
in three longe shippes , and by the Kinges com-
maundement were appointed to abide in the east
part of the land, to defende the country like as
frendes, but in dede, as it proued afterward, min-
ding to destroy the country as enemies. Where-
for encoutring with the northen enemy, the
Saxons had the better. Wheroft they sending
word home in to their country , as also of the
fatnes of the lande, and the cowardnes of the Bri-
tannes, the Saxons sent ouer a greater nauy and
number of men better appointed for the warres,
which being now ioyned with the former bande,
drew to a stronger army , then all the power of

*The first
arrivall of
English
men in to
Britanny.*

THE HISTORY OF THE
the Britannes was able to ouercomme. These by
the Britannes were allowed a place to dwell a-
mong them, with that condition that they should
warre for them against their enemies, and should
receiue wages of the Britannes for their tra-
uailes.

These that came from beyond the feas, were
Saxons, English and Vites. three of the strongest nations in Germany. That
is, the Saxons, English, and the Vites. Of the
Vites, came the people of Kent and of the Ile of
Wite and they which in the prouince of the West
Saxons are called vnto this day the nation of the
Vites, right ouer against the Ile of Wite. Of the
Saxons, that is of that region which now is cal-
led of the ould Saxons, descended * the east
Saxons, the south Saxons and the West Saxons.
Of the English, that is of that country which is
called England, and from that time to this is
thought to stande in the middest betweene the
Vites and the Saxons, descendeth the easte En-
glish, the vplandish English, the Marshes, and all
the progeny of the Northumbers, that is, of that
people which inhabiteſh the north ſide of the
flood Humber. The chiefe Capitaines of the
Saxons, are ſaid to haue bene two brothers, Hen-
gistus and Horſus, of the which Horſus being af-
ter flaine in battaill of the Britannes, was buried
in the east partes of kent, where his tombe bearing
his name is yet to be ſeen. They were the ſonnes
of one Vetgiffus, whose father was Vecta, whose
father was Voden, of whose iſlew many kinges
of ſundry prouinces had their originall.

Now then great companies of the ſaid nations
dayly flocking into this Iland, they began to grow
ſo ſtronge, that the people of the country which

** The peo-
ple of Ef-
ſex, of Suſ-
ſex, and of
the weſt-
couutry.*

*The En-
glish men
occupied
at the firſt
a'l Englād
in cōp hēs,
Efſex, Suſ-
ſex and
parte of
the weſt-
couutry.*

CHVRCH OF ENGLANDE 103

sent for them, stode in great feare of their power. Lib. 1.
And sodainly making leuge with the Pictes whom * The
they had now driven farther of, beganne to turne Redshane
their force vpon the Britannes. And first they re-
quire of them more plenty of virtayles, and pyc-
king matter of falling out with the, threaten them
that except they would prouide them better store, ^{The first} ^{spoilings of}
they wold break of with them, and spoyle all the ^{Brisanny,} ^{by the En-}
country about. And as much as they then promi- ^{glish men,}
sed, they after in deede performed.

To be short, the fire once kended in the han-
des of the Paganes, tooke iuste reuenge of the wic-
kednesse of the people: not much vnlke vnto that
fire which being kended of the Caldees, con-
sumed the city of Ierusalem. So also this fire of
vengeaunce, the wicked conquerour kendeling it,
or rather God the iuste iudge disposing it, raigned
first ouer the citties and countrey next vnto it, af-
ter frō the east sea vnto the west, it ouerwhelmed
all the whole Iland, with out any resistance made
to quench it. Both publick and priuat houses were
ouerthrowne to the groūd, the priestes were slayne
standing at the aultar, the bishops with their
flock were murdered, without respect of their
dignitie, nor was there any that would bury the
slayne. Some of the miserable remaynder taken in
the hilles were there killed, other being starued
with hungry, were fayne to creepe out of their ca-
ues, and buy their vittall at their enemies hands,
with sale of their liberty for euer, if yet they were
not killed out of hand. Other fled ouer the seas
with a heauy hart. Other taryeng still in their
country in feare of death and lack of foode, liued ful
miserably in the mountaines, woddes, and
cliffes,

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*How the Britannes obtayned the first victory of the
englyssh, by the helpe of Ambrosius a Roman.*

THE 16. CHAPTER.

But after that the English (men hauing now dryuen out and dispersed the lande dwellers) were come back agayne, the Britannes by little beganne to take hart and courage vnto them , comyng out of their caues , in which they lay hidde before , and with one vniforme consent , calling for the helpe of heauen, that they might not for euer be vtterly destroyed. They had then for their capitaine, a Roman called Ambrosius Aurelianuſ a man of a gentle nature , which only of all the blood of the Romaines remained then a liue , his parentes being slayne , which bore the name of the kinge of the country. This man being their Capitaine , they assembled them selues together, and prouoking the viſtors to the fight , through gods assistance , atchesued the victorie , and from that day forward , now the men of the countrie, now the enemie had the victorie, vntill the yere that Bath was beleiged , where they gaue their enemies a great ouerthrowe, which was about the 55. yere of their comyng into the land. But of this we shall speake more hereafter.

*How Germanus the bishop , sayling with Lupus into
Brutanny ceased first the tempest of the sea, after
the stormes of the Pelagian heresies , by the power
of God.*

THE 17. CHAPTER.

AFew yeres before the comming of the Saxonnes into the lande , the Pelagian heresiſea

CHVRCH OF ENGLANDE. 105 Lib. I.

fies being brought in, by Agricola the sonne of Se-
tue ianus a Pelagian bishop, did sore corrupt the
faith of the Britanes. But the Britannes being ne-
ither willing to receive their lewed doctrine, be-
ing blasphemous against the grace of God, neither
able to refute their wylie & wycked persuasions,
they devised this holosome counsell, to seeke for
ayde of the bishops of Fraunce, against these their
spirituall enemies. And calling a common councel
they consulted among them selues, whom of thē
al it were best to send to helpe their neighbours
faith. By the assent of them all there was chosen
two worthy prelates, Germanus Altisiodorensis,
and Lupus bishop of the citie of Trecassa, which
should passe ouer into Britanny to confirme them
in faith, which with ready obedience accepting
the commaundement of the Synode, tooke shipp-
ping thereward, and had very prosperous win-
des, vntill they were hafse way ouer betweene
Fraunce and Britanny.

Then sodēly as they were sailing, the diuel much
enuyeng that such men should goe to recover the
people out of their danger, and winne them to the
right faith of Christ, he raised such tempestes &
stormes against thē, that a man could not know day
from night. The sailes were not able to beare the
boysterous fury of the winde, the mariners being
in despaire gaue ouer, the ship was guided rather
by the prayer of the good, then by pollicy of the
master. The holy bishop Saint Germane at the be-
ginning hereof was a sleepe, then Lupus and the
other wakened & called vpon him, as in whose
prayers they had a speciall trust. Who seeing the
present peril they were in, commaunded them all
to fall to prayer. He him selfe having a greater trust

Conseil of
the Carla-
like bis-
hop in
Fraunce
for exur-
ping of Pe-
lagians her-
et.

Tempell
ceased by
prayer and
holy wa-
ter.

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in God, then he had feare of the tempeſt, called vpon Christ, and taking in the name of the Trinity a few ſprinkles of water, caſteth it in to the ſea. And forthwith the rage of the ſtormes breke, the ſurges fall, God being called vpon deſferred not his help, the euill ſpirits were chaced away, the ayer returned to his naturall course, and the winde which of late bluſtered all againſt them, now with a mery gale blowing all together with them, ſet them ſhortly after a lande, in the place where they them ſelues desired.

Thether a great multitude of people being assembled, received the prietes of God, of whose comming the wicked ſpirites gaue warning long before they landed, which afterward when they were expelleſt out of the obſeffed bodies, by the commaundement of theſe holy feruauntes of God, they declared both the whole order of the tempeſt which they had raifed, & the great daunger which they had wrought the ſaid good biſhops, and did not denie but they were ouercome by their merites and commaundement. A while after their arriuall, they filled the Ilande with their good name, their preaching, and their vertues. And the word of God was preached by them, not only in their Churches, but alſo in the open ſtretes and in the country, in ſuch ſort that in all places, both the ſound and faithfull Catholikes were confirmed, and they that before ſwarued out of the right faith were amended. And in ſhort time, thourough their authoritie, vertue, and learning, they brought all the whole country under obedience to their doctrine.

The authors and head profefſours of hereticall error lay lurking all this while, and like the wicked

ked to faſt by op they appa ring cause ple w great childr aſudge like o on the meeke Pelagian firſt puſt, ga vainly the peo uerend confirm & Apo the wo owne m the ſame uited, a iection their err people h them , y mours.

CHVR CH OF ENGLANDE. 107 Lib. I.

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ked sprites, much spighted to see the people daily to fal from them. At lenght after longe aduise-
ment vsed, they toke vpon them to trye the matter by open disputation, which being agreed vpon, they came forth richely appointed, gorgiouly apparailed, accompaigned with a number of flatte-
ring fauourites, choosing rather to commit their cause to open disputing, them to seeme to the peo-
ple whom they had subuerted, to haue nothing to say in defence thereof. Thether resorted a great multitude of people with their wiues and children. The people were present both to see and

*An open
disputation
betweene
Catholikes
and heret-
ikes of the
pelagian
secte in the
yeare of
our Lord
400.*

judge the matter: the parties there were farre vn-
like of condition. On the one side was the faith, on the other mans presumption: on the one side meekenes, on the other pride: on the one side Pelagius, on the other Christ.

First of all, the blessed priest Germanus and Lupus, gaue their aduersaries leauue to speake, which vainly occupied both the time and the eares of the people, with naked wordes. But after the Reuerend bishops poored out their flowing wordes, confirmed with scriptures out of the gospelles & Apostles: they joyned with their owne wordes the wordes of God, and after they had said their owne minde, they read other mens mindes vpon the same. Thus the vanity of heretikes was con-
uicted, and falsehood confuted, so that at every ob-
iection they were forced in effecte to confess their errour, not being able to answere them. The people had much a doe to kepe their handes from them, yet shewed their iudgement by their clamours.

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How Germanus restored the blinde daughter of the Tribune to her sight; and after comming to Sainct Albanes shrine, did both from thence take some reliques, and left other of the Apostles or other Martyres there.

THE 18. CHAPTER.

THIS done, sodainly a certaine man of the dignitie of the Tribunes, commeth forth among them, offeringe them his daughter of ten yeres oulde to be cured, which was blinde. They bidde him haue her to the aduersaries. But they (their owne conscience fearing them to take such an enterprise in hande) ioyne their prayers together with their parentes, desiring the priestes to doe that cure vpon the gyrtle. Who seeing their aduersaries for to yelde, made their prayers for her. And after Germanus (full of the holy ghoste) calling vpon the B. Trinity, strayte Iosef from his neck a litle bugget which he had by his side full of the reliques of the martyres, and in the sight of them all, put it to the eyes of the mayden: which done she strait received her sight. The parents much ioyed therat, and the people were all amased at the sight of the miracle. After that day, the saied errors were so pulled out of the mindes of all men, that with all hart and desire, they embraced the doctrine of the bishops.

*Relikes of
holy Mar.
tyrs.*

*The faith
and deuoti-
on of*

Thus these damnable heresies being suppressed, and the authors thereof vtterly confuted, and all mens mindes instructed with the purity of the faith, they went vnto Saint Albanes, to geue God the praise and thankes by him. Wher Germanus hauing

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having reliques of the Apostles and of diuers Martyres, making his prayer, commaunded the tounbe to be opened, entending there to leau those precious treasures, thinking good that the members of the Sainctes gotten in diuers countries, should be buried together in one tounbe, as being like of merites, they reioyced together with God in heauen. Which being there lefte with much honour, he tooke of the dust of the place where the holy Martyrs bloud was shread, and carried it away with him. Which thinges being thus disposed, a very great multitude of people were that day conuerted vnto our Lord.

How he being driuen through sicknes to remaine there, did both quench a great fire with his prayer, and was by a vision, him selfe healed of his infirmitie.

T H E 19. C H A P T E R.

AS they were comming back, it happened by the diuels procurement, that Saint Germase by meanes of a sore fall he had, brake his legge. Little knew the diuell, that by the affliction of the body (as it was in Iob) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in, was by chunce set on fire, so that it hauing quickly consumed the houses therabout thatched with reede, it was now coming through the blowing of the winde, to the houle wherein this good man was harboured. Many came running in great haste to the Bishop, willing him to make away and saue him selfe. Who

he re-

Christien
bishops 43
boust the
gerte of our
Lord 400.

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he rebuking through confidence in his faith,
would not remoue out of the place he was in.

*The like
Severus
Sulpitius
writish of
S. Martin.
In epist. 2.
prafixa
prologo, in
vitam B.
Mariini.*

The people all frighted with feare and dispaire, came running to quench the fire. But, that the power of God might appeare the plainer, the fire still consumed whatsoeuer the people sought to saue, except what the sick man lying in his bed did keepe, that the fire, as being afearde of the holy mans lodging, ouer-skipped, but fearely burning both aboue and beneth without stay, so that in the middle of the raging flakes and flames, the house which this weake man kept, remained sound and vtouched. The people much ioyed at the miracle, and reioyced in God, to see his power to saue that, which their owne labour could not doe.

Before the cottage of this poore prelate, there laye a multitude of people without number, some to be cured of the maladies of their soules, some of their bodies. It cannot be expressed what miracles Christ wrought by his seruaunt, and what cures this sick man did. In the meane while (suffering no remedies to be applied vnto his owne infirmities) on a certaine night he sawe a very beautifull peronne clad all in white apparell, to stande by his bedds side, who stretching out his hand, seemed to lifte him vp as he laie in his bedde, and bid him stand vpright vpon his feete. After which time his paines being asswaged, he was so restored vnto his helth, that as sone as it was day, he tooke his journey without feare.

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*How the said Bishops by the power of God, aided the
Britannes in battaille and so returned home.*

THE 20. CHAPTER.

IN this meane time the Saxōs & the Pictos waged battaille against the Britannes, who being assembled together in the campe, & fearing much that they should not be able to ouermatch them, they required the helpe of the holy bishops. Who comming into their campe, put their fearefull hartes in luch confidence, as though a great army had bene come at that instant for to ayde them. Wherupon they being their capitaines, Christ warred with them in their campe. This happe-
The 40. daies of Lent, which were the Lent,
more deuoutly obserued, through the presence of the priestes: in so much that they being instructed with daily preaching, many of the country came daily to be Christened, and the greatest part of the army required their baptisme. Vpon Easter day they made in the campe, the likenes of a Church with poles and bowes, where they were solemnly baptised: by vertu of which holy sacrament, they became feruent in faith, and bolde in hope of goddes strength, which before were in dispaire of their owne.

The enemies had worde of the manner and forme of their campe, and of all things done therin; Whereupon they thinking to steale vpon them, and so easely to obtaine the victory ouer them, as vnwares and vnarmed, made all the hast they could toward them: but yet by skoutes their comming was knownen in good time. Now
the

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the holy daies of Easter being past, the greatest
part of the hoste goeth freshe from baptisme to
their armour. Among them Saint Germane
making himselfe as a captaine, picked out a certaine
number of light souldiours, and going forth with
them, placed them priuely in a vally, which was
beset with hilles on every side: by the which it was
thought the enemy wold passe vnto the Britannes
campe. Shortly after come on the same way, the
army of the Saxons, who when they were set in
ambush, perceiued Saint Germane to approche;
Who being with them, gaue them all warning
that as they heard him beginne, all they should
cry and aunswere the same. And sodainly breaking
out of the ambush, the enemy not being ware of
them, the priest cried out thrise together Alleluya.
All the rest straught aunswere the same. The Ecko
wherof, through the sounde of their voices, re-
bounding back from the hilles made such a sound,
as though they had ben thrise as many more in
number as they were.

*S. Ger-
main put-
zeli to
fights an
hoste of in-
fideles by
singing of
Alleluia.*

Herwith their enemies were so amased, as
though not only the hilles, but heauen it selfe also
did crye out and fight against them. Where-
upon they fled with all the speede they could
make, casting away their weapons, and har-
neys, and thinking it inough if they might
with their naked bodies escape the daunger.
Many of them for feare and haste were drow-
ned in the riuier which was betwixt them and
home. The innocent army beholdeth the reuenge
of their enemies, and saw them selues to haue the
Victory without battaile. The souldiers gathered
vp the spoile, and with great ioye acknowledged
God only to be the geuer of that ouerthrow. The
bishops

CHVRCH OF ENGLAND.

bishops them selues triumphed in God, to see the
enemy put to flight without bludshed, & the vi-
ctory to haue ben gotten by faith in God, and not
by force of man. Thus the Iland being sett in good
orde (the enemies both visible and invisible being
ouercomme) : the bishops returned homewarde,
to whom God gane prosperous passage, both for
their owne vertues sake, and also at the interces-
sion of the blessed martyr saint Albano.

*How the Pelagian heresies began to spring againe. Ger-
manus returning to Britanny with Scuerus, cured a
lame young man, corrected the heretikes, restored
the faith.*

THE 21. CHAPTER.

Not longe after, was there worde brought
out of the same Iland, that the Pelagian he-
resies beganne a new to grow and muluply, by
meanes of certaine which began againe to set
forth the same. Againe therfore are directed to the
bishop, the prayers of all the clergy, that he would
go through with the cause of God, which he had
taken in hand before. Whose petition he ac-
cepting, retourned againe with prosperous windes
in to Britanny, with one Scuerus a man of great
holines, the disciple of Lupus bishop of Trecassa,
and was ordeined bishop of Treuers, and preach-
ed first vnto that part of the Germans the word
of God. In this meane season, the wicked spittes
flieng about the Iland, did foreshew every where
(so forced and constrained) that Saint Germane
was coming. In so much that Elafius one of the
chiefeſt of the Iland, with out the report of any

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manifest messenger, hasted to the seas side, there
to meeete the holy men at their arriuall, bringing
with him his sonne, who in the flower of his
youth was benummed of his leg: which was so
shrunke in to his thigh warde, through the drithe
of his sinowes, that he could not set his foote vpō
the ground.

With this Elafius, came a great multitude of
people to receiue the holy prelates: who as soone
as they came alande, fel a preaching to the people
after their wonted manner. They finde the people
as touching their faith, in the selfe same stay they
leste them, they learned the fault to remaine in a
few, after whom they seeke, and finding them out,
they condemne them. This donne Elafius fello
downe at the feete of the bishops, offering them
his sonne, whose pitfull case needed no prayers
to entreate for thereliefe thereof. Euerie man of
himselfe pitied the young man, especially the
priestes, who altogether (according to the pitiē
conceiued) beseeched the clemency of God. And
forthwith Saint Germane taking the younge man
to him, made him sit downe: he felte his knee that
was thus bowed inward, and with his blessed
hand, serched thourough all the affected place, as
farre as the greife went. And beholde ech parte as
soone as he touched it, received helth, and the
sinowes returned to their naturall course, so that
in the sight of them all, the younge man was re-
stored sounde to his father. The people were all
astonished at the sight of so straunge a miracle, &
the Catholike faith therby confirmed in all their
harts.

After that he preached to the people for
the redresse of the said heresies. And by the assent
of them

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of them all, the first authors thereof are condemned, to be banished the land, and are deliuered vnto the priestes to be conueied beyound the sea: that by this punishment, both the country might be ridd of them, and they of their heresie. Wherby it came to passe, that in those places, the faith for longe time after remained found and vndefiled.

*Heresies
banished
she conuict
set is in rest
and quiet,*

All things thus ordered, the holy priestes returned with like good successe as they came thither. Saint Germane after this went to Rauenna, to treare a peace for the people of little Britanny in Fraunce, and there with great reuerence being receiued of Valentinian the Emperour and Placidia his mother, he deceased in Christ, whose corps was conueied vnto his owne Church with an honorable company, not without miracles donne by the way. Not long after, Valentinian was killed of the souldiars of Etius Patricius, whom he had slaine before the fixt yere of Mariantus raigne, with whom the welt empire decaied, and came to ruine.

How the Britannes being free from all foraine warres, fell at warres within them selues, and to all other mischiefes.

THE 22. CHAPTER.

AT this time the Britannes were at peace with all other foraine enemies, but yet at warres within them selues. Their citties and townes lay wast, which the enemies had destroyed, and they which had escaped the handes of the enemies, were slaine many of them of their

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owne felowes. But hauing yet as fresh in mind the
late calamities and slaughters they sustained, their
priestes, peres and fabiastes kept them selues
somwhat in order. But after their death, the ge-
neration that followed, little knowing, and lesse
regarding the stormes past in their fathers daies,
and hauing respect only to that present p ople-
rous estate in which they then li eo, were so bent
to breake all good orders of truth and iustice, that
skant any token or remembrance thereof remai-
ned, but only in sonie, and that also in very few.
Among many other of their horrible doynges,
which heir owne historiographer Gildas, doth
lamentably set forth in writing, he saie h of them
thus; That they neuer tooke care to preache the
gospell of Christ vnto the English and Saxons,
which inhabited the land among them. But yet
the goodnes of God did not so forsake his people,
whom he foreknew should be sauued, but prouid-
ed for the said nation of the English much more
worthy preacheis, by whom they might be
brought vnto his faich.

*How Saint Gregory the Pope sent Saint Augustine,
with certaine religiouse men to conuert the English-
men, and with letters of exhortation, encouraged
them in their enterprise.*

THE 23. CHAPTER.

An. 582. **T**He yere of the Incarnation of our Lord 582.
Mauritius abe 54. Emperour after Augultus,
raigned Emperour of Rome 21. yeres. The 10.
yere of whote raigne, Gregorius being a man of
the greatest vertu and learning of his time, was
then

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then Bishop of the Roman and Apoitolick Iee, Lib. 1.
which he gouerned 13. yeres, 7. monethes, 10.
daies. Who the 14. yere of the raigne of the said
Emperour, and about the hundreth and fiftith
yere of the English mens coming into Britanny,
being moued by inspiration from God there vnto,
sent the seruaunt of God S. Augustine, and cer-
taine other monkes with him which feared God,
to preach the word of God vnto the nation of the
English. Who obeing the bishops commaun-
dement, when they beganne to take the said enter-
prise in hande, and had already traualied part of
the way, they bethought them selues, that it
should be better for them to returne home againe,
then to goe vnto that barbarous & sauage coun-
trie, whose language they knew not: And thus
by common assent they determined to do, as
being the more surer way. Wherupon they sent
Augustine back againe to the Pope (whom he
had there appointed to be bishop, if they were
receiued of the Englishmen) humbly to require
him, that they might not go forward in that so
vncertaine, so perilous, and painfull peregrina-
tion. Whom he yet exhortid by letters, that put-
ting their trust in the helpe of God, they should
proceede in their good purpose, of which letters
this is the copy.

*Gregorius the seruaunt of the seruauntes of God
&c.* For so much as it were better never to be-
gaine a good worke then, after it is once begonne
to goe from it againe, you must needes (my deare
sonnes) now fulfill the good worke which by the
helpe of God, you haue taken in hand. Let ther-
fore neither the traueil of the iourney, neither
the talke of euil tongued men dilmay you, but

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with all force and seruour, finish that you haue by
the motion of God begonne, assuring your selues,
that after your great labour, eternal reward shall
follow. Be you in all pointes obedient vnto Au-
gustine, whom I haue sent back vnto you, and ap-
pointed him to be your Abbate, knowing that
shall much profit your soules, which you shall do
vpon obedience of his commaundement. Our
almighty Lord defend you with his grace, and
graunte me to see the frute of your labours in his
kingdome of heauen: and though I can not labour
my selfe with you, yet that I may enjoy part of
your reward, for that I haue awil to labour. God
keepe you in helth, my deare beloved children,
dated the 23. of July, our Lord Mauricius Tibe-
rius raigning, our most vertuous Emperour, in
the 14. yere of his empier, the 12. yere after his
Consulship, Indictione 14.

*How he sent a letter to the Bishop of Areles, to receive
them.*

THE 24. CHAPTER.

HE sent also at the same time, letters vnto Etherius Archbishop of Areles, that he should fauorably entertaine Augustine going in to Britanny, of which letters this is the tenor. To the Right Reuerend and most holy, his brother and felowe bishop Etherius, Gregory the seruaunt of the seruaunts of God. Though with such priestes as loue God, religious men neede no commendation, yet because oportunity to write did serue, we thought it good to direct our letters to your brotherhood: aduertising you that we haue sent Au-
gustine

gustine the bearer hereof, with other seruaunts of God accompanieng him, for the helth of soules : whom it behoueth your holines to helpe and comfort , as the holy order of priesthood requireth. And to the entent you may be the better inclined so to doe, I haue willed him to discouer vnto you the cause of his iourney, not douting but it being knownen , you will gladly shew him what comfort you may. We commend also vnto your charitie, our cōmon sonne Candidus priest, whom we haue sent to ouerlee our Church belonging to our patrimonie. God keepe you in safety reuerend brother. *Datum ut supra.*

Note that Augustine comming in to Britanny, first preache vnto the King of Kent in the Ile of Tenet , and so beeing licenced of him, came after in to kent to preache.

THE 25. CHAPTER.

A Vgustine being much encouraged with the comfort of S. Gregorie, returned to preache the word of God with the seruaunts of Christ which were with him, and came in to Britanny. Ethelbert at that time was king of kent a man of greate power, who had enlarged the frontiers of his empier, as fur as the greate flud Humber, by which the west and northe Englishe are diuided. At the easte ende of kent, there is the Ile of Tenet . The Ile of Tenet. 60. miles in compasse, according to the estimation of Englishe miles, which Ilande is parted from the lande by the flud Wantsome , being of three furlonges bredthe, and in two places only passable ; for bothe the hedges therof runne into

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the sea. In that Iland was Augustine set on land,
and his fellowes, to the number of almost forty
persons. They tooke with them certaine French
men to be their interpretours, according as Gre-
gorie had commaunded. And sendinge vnto King
Ethelbert , they sent him worde , that they came
from Rome , & that they broughthim very good
tidinges , to wit , that such as should followe and
obey his doct: me , they shoulde enioye an euerla-
sting kingdome in heauen , with the true and li-
ving God. Who hearing this, commaunded that
they should tarry in the said Iland, hauing all
thinges necessary ministred vnto them, vntil they
should heare farder of his pleasure. For the brute
of Christian religion had come before vnto him,
he hauing maried a Christiin woman of the coun-
try of Fraunce named Bertha , whom he maried
with these conditions made by her parents , that
it should be lafull forher to kepe inviolable the
rites of her faith and religion , with her bishop
Luidharde by name , whom they appointed to
assiste and helpe her in matters of her faith.

Within fewe daies after the Kinge came vnto
the Iland , & setting himselfe without in the ayre,
he willed Augustine with his fellowes to come
to visit him. He wold not suffer him to come vnto
him into any houle, least if he and his were skilful
of sorcery, they might the rather deceiue him and
preuaile against him. But they came not armed
with the force of the diuell , but endewed with
the streng: h of God, caryng before them in place
of a banner , a Crosse of siluer , and the image of
our Sauiour painted in a table , and singinge the le-
tanies , praied both for themselues , and also for
them , to whom , and for whose sake , they came
therer. And when they sitting downe as the

*Our faith
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with Crosse
and pro-
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CHVRCH OF ENGLANDE. 121 Lib. 1,

King did bid them, preached vnto him the worde of lite, and also to all his houshold there present, he answered them saying: You geue vs very fayer wordes and promises, but yet for that they are straunge and vnknownen vnto me, I cannot rashly assent vnto them, forsaking that auncient religion which thus longe, both I and my people haue obserued. But for so much as you are come so far, to the entent you might impart vnto vs such knowleage as you take to be right, true and good, we will not feele your trouble, but rather with all courtesey we will receiue you, and ministre vnto you all such things, as are behouefull for your liuing. Nether do we let, but that you may winne vnto your profession with your preaching, as many as you can. He allowed them therfore a lodgynge in the Cittie of Canterbury, which was the head cittie of his dominion, and as he promised, prouided them of necessaries, and freely licenced them to preach. It is said that as they approched neare the citty, hauing the crofle and image of our King and Saviour Iesus Christ carried as their maner was, before them, they songe all in one tune this letany following. *We beseeche thee o Lord for thy great mercy sake, that thy fury and thine angre, may be taken from this citty, and from thy holy house, because we haue sinned. Alleluya.*

How the said Austin living in kent, did follow the primitive Church both in teaching and living, and was created Bishop of Canturbury the place of the Kinges abode.

THE 26. CHAPTER.

A fter they were now entred in to their lodgynge, they began to expresse the very Apostol-like

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*The life of our A-
postles and
first prea-
chers.* like order of living of the primitiue Church , ser-
ving God in continuall prayer , watching , and fa-
sting , and preaching the worde of life to as many
as they could , despising the commodities of the
world , as thinges none of theirs , taking of them
whom they instructed , only so much as might
serue their necessities , living them selues accord-
ing to that they taught to others , and being ready
to suffer , both troubles yea and death it selfe , in
defense of the truth that they taught . Whereby
many did believe and were baptised , maruailing
much at the simplicity of their innocent life , and
at the sweetnes of their heauenly doctrine .

There was at the east ende of the city , an aum-
cient Church built in the honor of Saint Martine ,
made while the Romans were yet dwelling in
England , in the which the queene (who , as we
haue already said , was a Christian woman) did vse
commonly for to pray . They also resorted com-
monly to the said Church , and began there first to
sing service , say masse , pray , preache , and Christen ,
vntill such time as the king being conuerted to the

*Our first A-
postle saied
massie.* faith , they received more ample licence to preach
where they would , and either to builde a new , or
else repaire ould Churches . But when the king
him selfe being much delighted with the purity of
their life and the example of their godly conuersa-
tion , as also with their sweete promises (which
they proued to be true by the working of many
miracles) did beleue and was baptised , the people

*The first
Christening
of Englis-
men in Ca-
mbury.* began more and more , daily to resort vnto their
sermons , and renouncing the rites of their ould
gentility , to ioyne them selues by faith to the vni-
tie of the holy Church of Christ . Of whose faith
and conuersion , though the King much rejoiced ,
yet

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yet he would force none to become Christian, but only shew him selfe in outward appearance more frendly vnto the faithfull, as companions of one kingdome of heauen with him. For why? he had learned of these his masters, that the seruice of Christ, must be voluntary and not forced. And wi: hout any farther delay, he appointed forth for his said doctours, a place and See semely for their degrees in his head city of Canterbury, and gaue them necessary possessions for the maintenance therof.

How he being created bishop did aduertise Gregory the Pope of such thinges as he had done in Britanny, and required his counsell vpon certaine incident cases.

T H E 27. C H A P T E R

A fter this, the seruaunt of God Augustine came to Arles, where (of E herius Archebishop of the said city) he was created Archebishop of the Englishmen, according as S. Gregory the Pope had commaunded. And returning vnto Britanny, he sent forthwith Laurence prielt & Peter monke vnto Rome, to make relation vnto Saint Gregory, that the English men had receiued the faith, and he made their bishop; and also required his aunswere vpon certaine doubtes necessary for him to be informed of, wherof without delay he received aunswere. Which we thought good to put into this our history.

The interrogatories of Augustine bishop of the Church of Canterbury. First how the bishops should behau them selues among their clergy, and how the offeringes of the faithfull vpon the aultar,

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aultar, shoulde be distributed. And what the bis-
hops office in the Churches. Gregory the Pope
answering. The holy scripture testifieth, as I am
sure you know, and specially the Epistles of Saint
Paule vnto Timothy, in the which he goeth about
to instructe him, after what sorte he ought to be
conuersaunt in the houle of God. The maner of
the see Apostolike is, to geue commaundement
vnto such as be made bishops, that all maner of
oblations that are geuen, be deuided into four
portions: the one therof to be geuen vnto the
bishop tow iards his hospitality; the other to the
clergy; the third to the poore; the fourth to the
reparation of the Churches. But for as much as
you being brought vp vnder regular discipline,
must not by the order of your rule, liue a part from
your clergie, in the Church of the English which
is as yet but newly entered into the faith of
Christ, you must follow that trade and forme of
life, which was vsed in the primitiue Church a-
mong the fathers, amonge whom there was none
that laid that to be his owne which he possessed,
but all things were common. And if there be
any amonge the clergy out of holy orders, which
cannot liue chise, they shall take wiuues and haue
keith wiuues their stipend allowed them without: for of the
the same partes of which we haue spoken of be-
fore, we know it is written, that it was deuided
to euery man according as he had nede. You must
also thinke and prouide for their stipend, and they
are to be kept vnder the ecclesiasticall rule, and
seene vnto, that they liue honestly, attend their
psalmodie, & keepe both hart, tongue and body
from all vnlauffull things through the grace of
God. As for them that liue after the common sort,

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also thinke and prouide for their stipend, and they
are to be kept vnder the ecclesiasticall rule, and
seene vnto, that they liue honestly, attend their
psalmodie, & keepe both hart, tongue and body
from all vnlauffull things through the grace of
God. As for them that liue after the common sort,

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C H V R C H O F E N G L A N D E. 125 Lib. 1.

what neede I to speake, either what portions they shall geue, what hospitality they shall keepe, or what workes of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed vpon godly vses, according as our Lord, the master of vs all doth teach vs; *Quod superest date elemosinam & omnia munda erunt Luc. 11.* *vobis*, of that which is left, geue almes, and all shalbe cleane vnto you.

Augustines demaunde. Where as there is but one faith, why be there so many sundry customes of Churches? And one custome of masses, observed in the holie Church of Rome, another in Fraunce?

Gregory the Popes ansyvere. Your brotherhood knoweth the custome of the Church of Rome, in the which you were brought vp. But it plealeth me that if you haue founde any thing be it other in the Church of Rome, Fraunce, or any other, that may more please God, that you choole that, and plante in the English Church (which as yet is but lately come to the faith) the best orders that you can choose, and gather out of them all. For the things are not to be loued for the place, but the place is to be loued for the good things that are in it. Choose then out of eche Church, & that which is most godly, most religious, & best in any of them, that being gathered together as it were in a boundell, deliuere vnto them, and inure them there vnto.

The question of Augustine. I praye you, how shall he be punished, which taketh any thing away from the Church?

Gregory aunswyereth. That you may consider by the peiion of the thefe. For there be some which having

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having otherwise to liue, yet steale: & some other
there be, which are driven thereunto by necessity.
Whereby some must be merced with fines, some
must be punished with stripes, and some fauora-
bly, some sharply corrected. And when sharpe pu-
nishment is exercised, it must be done with cha-
rity, not in fury. For therfore the man is punished,
that he may not be damned in hel fire. And so we
must chaste our bretheren offending, as the good
fathers doth their carnall children, whom though
they punish for their faults, yet they seeke to haue
them their heires, whom they punish, and keepe
their possessions for them, whom they seeime to
chasten in their anger. This charity therfore is
euer to be kept in minde, and according to it, cor-
rection is so to be measured, that the minde ex-
cedeth not the rule of reason. Thou shalt also tell
them, that they must make restitucion of such
thinges as are taken from the Church. But God
forbid, that the Church should looke to receiuē
with encrease of gaine such earthly thinges, as
ha. b. ben taken from it.

The question of Augustine. Whether two ger-
man brothers, may marry two sisters, which be
many degrees from them?

Gregory aunsveretb. That may be done lawful-
lie by all meanes, for there is nothing found in
scripture to the contrary.

The question of Augustine. Vnto what generation
may the Christians mary with their kindsfolke?

Gregory aunsveretb. It is permitted by a cer-
taine law of the Romanes, that brothers and si-
sters children, may lawfully be ioyned together
in wedlock. But experiance sheweth, that of such
wedlocke their can growe no children, and the
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CHVRCH OF ENGLANDE. 127 Lib. 1.

holylawe forbiddeth, that we shold reueale the turpitude of our kindred. Wherefor it is necessary that it be the third, or fourth generation that shold be permitted to marrie. As for the second, they must in any wile forbear one from the oother. To marry with our steppe-mother, it is a greuous offence, for it is writhen in the law. *Thou shalt not reueale the turpitude of thy father.* The lone cannot reueale the turpitude of his father. But because it is written. *They shal be two in one flesh,* he that presumeith to reueale the turpitude of his steppe-mother, which was one flesh with his father, he truly reueleth the turpitude of his father. It is also forbidden thee, to marry with thy brothers wife, for that by her former mariage she was one flesh with thy brother, for which cause Iohn Baptiste was behedded, and suffered holy martidome. To whom though it was not said, that he shold deny Christ, yet was he killed for the confession of Christ. For in that our Lorde Iesus Christ said, I am the truth, for that he was killed for the truth, he shed his bloud also for Christ. And whereas there be many of the English, which whiles they were yet infidels, were thus vnlawfully coupled, when they come to the faith, they are to be warned, that they forbear, and take it to be a right greuous offense. Teache them to feare the dredfull iudgements of God, least for vnlawfull carnall loue, they runne in daunger of hell fire. And yet for this are they not to be kept from the communion of the body and bloud of our Sauiour Christ, least you may seeme to punish such things in them, which they committed by ignorance before their baptisme. For at this present time, the holy Church with a zele doth punish some

somethinges, some other of a mckenes it doth tolerar, at some other it winketh vpon consideration, yea it so beareth & dissembleth, that the euill which it hateth, by bearing and dissembling it redresseth. All such as come to the faith, are to be warned that they committe no such thinge, and if they then doe, they are to be restrained from receiuing the sacrament. For as they are somewhat to be borne withall which offend of ignorance, so they are sharply to be corrected, which wittingly feare not for to sin.

Augustines question. If the bishops be so far apart one from an other, that they cannot conuenientlie assemble together, whether one may be ordained a bishop, without the prelence of other bishops?

Gregory aunsvereth. In the Church of England, in which thou only art as yet a bishop, thou canit ordaine none, but without other bishops. For when come there any bishops out of Fraunce which might assist you in ordaining bishops? We will therefore you ordaine bishops, but so that they may not be one far from an other, that there be no such necessitie, but that they may hereafter come together at the creation of other. The Curats also whose prelence may do good, ought easely come together. When then by the helpe of God, the bishops shall be so made, that they shall not be far a funder one from the other, there shalke be no bishop created without three or four bishops assembled together. For in spirituall matters, how they may be wifelie and prouidently disposed, we may take example of carnall matters. We see when mariages are solemnized in the world, other that are maried are called there vnto, that such

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such as were married before, shoulde ioye with such as are married after. Why then may it not be like in this spirituall ordinance (in which by spirituall ministrerie a man is ioyned vnto God) that such then should resort together; which either may reioyce of the worthines of him that is made bishop, or may pray together vnto God for his continuance?

Augustines question. How shall we deale with the bishops of Britanny and Fraunce?

Gregory ansyvereth. We geue you none authority ouer the bishops of Fraunce, for that of auncient time, and of my predecessours, the bishop of Arles received his palle, whom we must not bereue of his authority. And if it chaunce you therfor to go to Fraunce, you shall treat with the said bishop of Arles, how such defaultes as are in the bishops may be redressed. Who if he be negligent in the execution of ecclesiastical discipline, you must moue him and prick him forward there vnto: to whom also we haue written, that ioyning with you being there present, he do his endeouore, to reforme the maners of the bishops in such thinges, as are contrary to our Lordes commandement. You by your owne authoritie haue nothing to doe in sitting vpon the bishops matters, but yet by courteously entreating them, by geuing them good example for to follow, you may reforme the mindes of the euell disposed vnto virtu. For why? It is written in the law, he that passeth through another mans feilde, shall not thrust his sickle into his corne, but rubbe the eares with his hande, and so eate them. Neither canne you thrust the sickle of iudgment into the corne that is committed vnto another mans charge,

charge, but with the example of your well doing, you may rub off the chaffe of sinne from Gods corne, and by treating and persuading with them, conuert them to the body of the Church of Christ, as a man doth the meate he eateth, in to his owne. But whatsoeuer is to be done by authority, let it be done by the said bishop of Arles: least that order should be broken which was ordained by the auncient institution of our fore-fathers. As for all the bishops of Britanny, we commit them vnto your charge, that the vnlernd by hol som doctrine may be instructed, the weake by good persuasions may be strengthened, the froward by iust authority may be corrected.

*The pri-
macy of
Canterbury
in Englād.*

Augustines question. Whether a woman that is great with childe, may be baptised? Or how long after she is brought a bed, shall she tarry before she be receiued in to the Church? And the childe that is borne, how longe shall it tarry before it be baptised, lest it be preuented by death? Or how long after she is brought a bed, shall her husband forbeare her carnall company? Or if she be in her monethly decale, whether may she come to the Church or be receiued to the mistery of the holy communion? Or the man after he hath carnally knownen his wife, whether may he enter into the Church, before he hath washed himselfe with water, or receive the mistery of the holy communion? Of all which, the rude English nation had neede to be informed.

Gregory ansyvereth. I doubt not but you haue bene asked countell in these maters, and I thinke also I haue made you already aunswere herein. Yet that which your selfe could say and thinke herein, I thinke you would haue it confirmed with my

CHVRCH OF ENGLANDE 137 Lib.¹

my awnswere. The woman with child, why should she not be Christened, seeing to be teeming, is no sinne before the eyes of almighty God? For oure first fathers, when they had sinned in paradise by the right iudgment of God, they lost the immortality which they had receiued. And for so much as God would not vtterly destroy mankind for his sinne, in punishment of his sinne, he tooke frō him the benefitte of immortality, and yet of his mercy and goodnes he referued vnto him the encrease of issue. That then which of the gift of God is referued vnto the nature of man, by what reason should it be restrained from the grace of baptisme? For in that Sacrament by the which all sinne is vtterlie taken away, it is great follie to thinke any man to be restrained from the gift of that grace, who is willing to receiue it. When the woman is deliuered, how many daies after she shall come to the Church, is plaine to be knowen by the commaundement of the ould Testament which saith thus.

The woman which hath borne a male childe, shall remaine thirty three daies in the blood of her purificatiō; she shall touche no holy thinge, nor shall enter into the sanctuary, vntil the daies of her purification be fufilled. But if she haue brought forth a femal childe, sixty six dayes she shal remaine in the blood of her purification. Which yet is to be knowen, that it is ment in mistery: for if the same hower that she is deliuered, she should come to the Church, she should run in no danger of Gods displeasure, for it is the pleasure of the flesh, not the paine that causeth the sinne, the plesure is in begetting the childe, but bearing is the paine and trauaile. Wherupon it was saied vnto our first mother, who first brake Gods commaundements, *I shall multiply thy pangues*

Lem⁹. 12

pangues and paines, and thou shalt bring forth in sorrow. If then we forbid the woman which is deliuered, to come to the Church, we make as though her paine were her sinne. By no meanes then is it forbidden to Christen, ether the woman that is deliuered, or the childe wherof she is deliuered, yea the very first hower ether of the deliuerie of the one, or of the birth of the other, if any of them both be in perill of death. For the grace of the sacrament, as it is to be geuen vnto the liuing with great discretion, so is it to be offred without delaie to them which draw toward their death: lest while time conuenient to geue the mistery of our redemption is looked and taried for, by meanes of delay, the partie die before he can receiue the said benefit.

Nether shall the man carnallie companie with his wife, vntill the child that is borne be weaned. But now by a corrupte custome, the wemen refuse to nourse the children borne of their owne body: which itemeth to haue ben found out only of incontinencie: for therfore they refuse to nourse their owne children, because they will not forbearre the company of their husbandes. Wherfor such as of an euill custome do put their children to nourse, shall not lie with their husbande vntill the daile of their purification be fully cōplet. Also in the time of her flowers they are forbid to company with their husbande, so that the ould law doth punish them which haue to doe with a woman being in that case. Which woman yet neuerthelesse is not then forbidden to come to the Church, because the superfluity of nature cannot be imputed for sinne: and for that she suffereth it against her will, it is no reason she shold be restrained

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strained from comming into the church. For we know that the woman which was diseased with the bloddy flux, coming humbly behind our lord, Luc. 8. touched the hemme of his garment, and by and by was cured of her said infirmitie. If then the woman which had the bloddy flux, might lawfully touch the garment of our Lord, why may not she enter into the church, which suffereth her mortally flours? But ybu will say for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe, deare brother, that al what we suffer in this mortall flesh by feeblenes of nature, was by the iust iudgement of God ordayneid after our sinne, hunger, thirst, heate, cold and wearinesse, procedeth of the infirmitie of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmentes against colde, rest against weariness, but to take medicine against sycknes? So vnto the woman that mōthly course of her body is a desease. If then she did wel presume which being sycke touched the garment of our Lorde, that which is graunted to one woman, why should it not be graunted vnto all other, which by nature ar greued with like sycknesse?

Nether shall she be forbidden in the said daies, to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be iudged. For it is the point of well disposed min-
des, there to acknowledge their fault sometimes, where there is none in deede. For many times
that is committed without fault, which yet pro-
ceeded

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eeded of a fault. Where vpon to eate when
ar hungry is no faulte, and yet hangar began and
Sprange first of the syn of our first father. And that
monthele custome is no syn to the woman, for
that it happeneth naturally. But yet bicaule na-
ture is so corrupted , that without the mans will
it seemeth to be defiled , it had its first originall
offsyn, and remaineth as a punishment , to the in-
tent man might now know , what he is become
through the iustice of God by syn. And that man
which did commit sinne with his will , should
feele the punishment offsyn against his will.

And therfore wemen, when they do consider
them selues herin, if they mekely refuse to come
to the sacrament of the body and bloud of Christ,
they are to be cōmended for their good considera-
tion: But if of a good custome of a religious life,
they haue a feruent desire to come vnto the holy
misteries, they are not to be forbiddē, as I haue said
before. For as in the ould testament , outward
workes are to be obserued , so in the newe testa-
ment, that is not so much regarded which is done
outward, as that which is intended. For where as
the lawe forbiddeth vs to eate many meates as
vncleane, yet in the ghospell our Lord sayeth: *not*
that which entereth into the mouth, that defileth the
the man : And presently he layeth expounding the
same: out of the herte come euil thoughts. Where it
is sufficiently declared , that thinge to be vncleane
before God, which springeth out of the roote of
of an vncleane hart. Whervpon Saint Paule also
sayeth , that to the cleane, all thinge is cleane : but
vnto the vncleane and the infidell, nothinge is cleane.
And strayt after he puttech the cause of that vnc-
cleane; for their minde and conscience (saith he) is
defiled

Mark. 15.

Ad Tit. 1.

CHVRCH OF ENGLAND. 135

defiled. If then the meat be not vncleane vnto him Lib. 7,
which hath not an vncleane mind, why shēshould
that, which the woman hauing a pure mynde
doth suffer of nature, be imputed vnto her as impuritie?

As for the man which sleepeth with his owne *Lxx. 15.*
wife, shal not come into the church except he be
washed with water. The lawe commaundeth the
olde people, that the man which hath had to doe
with his *wife*, shal both wash himselfe with wa-
ter, and not enter the church before the going
downe of the son. Which saying may yet be con-
strued spiritually: for then spiritually the man
hath to doe with the woman, when the minde
doth delite it selfe with vncleane thoughts of
vnlaful lust. And except this fire of lust be quen-
ched, he shall not think him selfe worthy the com-
pany of the faithfull bretherē, who findeth him
selfe possessed with vnchaste desires. Thought' of
this thinge diuers countries ar. of diuers myndes,
and some vse one thing, some an other; yet the
maner of the Romans was euer of auncient time,
after the company of their owne wyues, both to
purifie them selues in the bath, and of reuerence
to forbear a while comming into the church.

We say not this for that we take mariage to be *Whether*
syn, but for that euē the laeful company of man *in the acte*
and *wife*, is not without the pleasure of the flesh: *of mariage*
which pleasure can not be altogether without *there be*
some syn. For he was not borne of aduoutry or
fornication but of laeful wedlocke which fayed: *any sinne.*
Behold I am begotten in iniquitie, and my mother hath Psal. 50.
conceiued me in syn. He which knewe him selfe to
haue bene conceiued in syn, mourned to remem-
ber his synfull byth, for the tree doth beare in
his

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This brauches, the corrupt humors which he drew from the roote. In which words yet he doth not call the carnall company of man and wife synne, but pleasure therein. For there are many thinges, which of them selues be lawfull and allowable, & yet in the doing of them we are somewhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our minde is troubled: and though what we doe be well done, yet is it not well, that in doing it our minde is put out of quiet. For he was angry with the vice of the offenders, who said, *Myne eye is troubled with anger.* For whereas the minde can not lift it selfe vp vnto the light of contemplation, except it be stil and quyer, therefore he sorowed to see his eye distempere d with anger. For while he was forced to looke downward to punish the transgressours, he was forced also to be withdrawn from the contemplation of thinges which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well-disposed minde: for in that he hath ben angry, he knoweth that he hath offended.

Wherefore, to come to the purpose, the right vse of carnall company betweene man and wife, is to come together for procreation of children, not for lust and pleasures sake. And if any man doth vse his wife, not for carnall pleasure, but to the ende of procreation only, this man truly is to be left vnto his owne discretion, both for comming vnto the church, and also for receiuing of the holy sacrament of the body and bloud of our Lord. For he is not to be kept either from the one or the other, who being in the fire yet can not be burned,

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ned. But when on the contrary, not the desire of issue, but the pleasure of the body, beareth chie-
fest rule in the worke of copulation, they haue
both cause to bewaile their frailtie. For though
the worde of God doe graunt them so much, yet
doth it not so graunt it them, that they should be
out of feare of offence. For as laynt Paule writing
to the Corinthians sayeth, *he that can not live chastely Cor 7.*
let him haue his wife, to he straitwyses tardet sayeth
I say this as tolerating, not commaunding. There is no
toleratio of that which is lawfull of u selfe, wher-
fore in that he vleth this wordes, *tolerate*, he
sheweth it to be faulty.

It ought well to be pondered, that our Lord
entending to speake vnto the people in the monte
of Sina, gaue commaundement, that they shold
first abstaine from wemen; and if purifie of the
body were there so earnestly required, where our
Lord by meanes of his creature did speake vnto
men, that they which shold haue the worde of
God shold be free from wemen, how much
more ought the wemen which receiue our Lords
almightie body, seeke to preserue in them selues
cleanes of the bodie, least they take hurt by the
greapes of that inestimable misterie? Hereof also
is it laid by the priest vnto Dauid touching his
seruaunts, that if they were cleane from wemen,
they shoulde eate of the shew bread, which other-
wise they shoulde not be suffered to receiue, except
Dauid would say that they were pure from we-
men. Then the man bathed in water after the car-
nall knowledge of his wife, may be admitted to
the sacrament, when it is found that he may
come vnto the church.

Exod. 19.

2. Regis 21.

Augustines question. Whether after the illu-
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lusion which is wont to befall vnto a man in his
dreame , a lay man may receive the body of our
Lorde , or a priest may say masse?

*Of nightis
pollusions
or illusōis.* Gregory answereth. The testament of the ould law as we hane aboue said , auerreth him to be defiled, and suffereth him not to enter the church before euening , and not but first bathed. Which thing the spirituall people otherwise vnderstan-
ding, shall take it in like sene as we haue aboue declared. For he is deluded as it were by dreame, who being tempted with vncleenesse , is defiled with reall imaginacions in his thought , but he washeth himselfe with water , that is, he washeth away with teares the filth of his thoughtes : And except the fire of temptation do goe forth, let him hould him selfe guiltye as it were , vnto the eue-
ning. But in this maner of elusions , there is a dif-
ference to be made : For a man must narrowly search and discusse himselfe , from what cause this thing came into his minde , when he was a sleape. For sometimes it commeth of suffet, lome-
times of superfluitie or weakenes of nature , and sometimes also from vncleane thoughtes. When it cometh of the superfluitie or infirmitie of na-
ture, it is nothing at all to be feared, for the minde in this case soroweth more that it hath suffered willingly , then that it hath committed any thing wittingly. But when it hath risen thorough inordi-
nat excelle of diet , wherby the vessels of the
feminall humours are replenished , the minde ther-
by is not cleare and voide of fault: yet it is not
guilty of so great fault, that the man thereby is to
be withholden, ether from receiuing of the sacra-
ment, or from saying of masse. Bicaule it may hap-
pen, that ether it is holy day , or the partie must

of

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of necessarie lay masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfeit, is no sufficient cause to make a man to forbear the receite of the holy misteries. Yet (as I thinke) he ought meekely forbear from the offering of the holy sacrifice, though not from receiuing : except the minde wthall be defiled with some vncleane phantasies : and though the party do not remember, that in his dreame he haue stayned any such phantasies, yet in his owne judgement he is not guyltles, if in the dayes before he remembreth he had offended in gluttonous feeding of the body. But if it miseth of any foule thoughts, which he had wakynge, the offence is open and manifest of it selfe. For he doth see out of what roote that pollution did spring. For the euill that he wittingly thought vpon, that wittingly he committed,

But here againe we must consider, whether that thought sprang by suggestion, of delighte, or of consent, for by those three all manner of sinnes is fulfilled. Suggestion is by the diuell : delight by the flesh: consente by the spirite: The diuell was the first prompter to sinne, Eua (as it were the flesh) tooke delight therin. Adam (as it were the spirite) consented. And hercim is requisite great discretion, that the minde as iudge ouer it selfe, should discerne betwixt suggestion and delighte, betwixt delight and consent. For when the wycked fende doth rayse the first motions vnto synne in our harte, if there follow no delighte therein in the mynde, there is no synne at all committed: but when the flesh begynneth to take delighte therin, then synne begynneth to springe: If then

man in his
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140 THE HISTORY OF THE
then aduisedly he doth agree thereunto, then sinne
is perfited. So that in suggestion is the beginning,
in delighte the feeding, in consent the finishing
of sinne. And it often chaunceth that the euill,
which the diuell soweth in the thought, the flesh
delighteth therin, and yet the soule doth not a
gree there vnto. And though the flesh can fele no
delighte without the soule, yet the soule striuing
against the pleasures of the flesh, is against its will
hampered with the pleasure of the flesh, in such
sorte, that with reaon it doth gainesay, and not
agree vnto it, and yet is bound with delighte, but
so that it much lamenteth its bande. Wherupon
that principall champion of the heavenly army S.
Paule, bewailed himselfe saying: I find a law in
my limmes, repining against the law of my minde, and
leading me away prisoner in the law offinne which is
in my limmes. If he were prisoner, then he did not
fight: and if he did fight, why was he prisoner? He
then striued with the law of his minde, against
which, the lawe of his flesh did fight. Then if he
fought, he was not in bondes. Man therefore is
both bounde & free: free through righteousness
which he loued, & bounde through the delighte,
which he endured against his Will. These be the
answers of holy Gregory vnto the demaundes
of the reverend bishop Augustine. The epistle
which he had addressed vnto the Bishop of Arles,
and sent after to Vergilius the successor of Ethe-
rius, here after followeth.

Rom. i. 7.

The Epistle

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CHVR CH OF ENGLANDE. 141 Lib. 3.

*The Epistle of S. Gregorie vnto the Bishop of Arles,
that he should ayde Augustine in the works of
God.*

THE 28. CHAPTER.

Gregory the seruaunt of the seruaunts of God, sendeth greeting vnto the reuerend & his holy brother Vergilius bishop. With what affection our bretherens comming of their owne accord vnto vs are to be enterteined, it may thereby well appere, for that many times we are wont to bid them vnto our house for charities sake. If therfore it chaunceth your brother and mine Augustine bishop, to come vnto you, I pray you receiue him with such harty and frendlie enterteinement, that both he may be thereby honorablie comforted, and others taught how brotherly charitie is to be maintained. And for that it often times chaunceth, that they which be farre off, shall soone learne by reporte of others, such thinges as are to be reformed where we are, then we our selues, if it be so that you heare by him of thinnges among your priestes or others, worthy to be redressed, sittynge in examination with him vpon the parties faulty, make diligent search and scrutenie thereof. And in such thinges as offend God and prouoke his wrath, shew your selfe so loth and harde to be entreated, that both to the feare of other, the offenders be punished, and the innocent through false surmises be not oppressed. God kepe you in helth, Reuerend brother. Geuen the 20. of Auguste the 28. yere of the raigne of our good Lord and Soueraine Mauritius Tiberius Emperour. *Indictione quarta.*

W h

*How the said Gregory sent vnto Augustines a palle with
a leter, and more preachers.*

THE 29. CHAPTER.

Further more, the said Pope (for so much as Augustine had aduertised him that there was a great haruest and few workemen) sent him with his said legates, more preachers, of which the chiefeit were Mellitus, Iustus, Rufinianus: And by them also he sent all such things as were necessary for the furniture & ministerie of the church: As holy vessels, aultarclothes, ornamenteis for the churches, apparel also for the priests & clergy. Also reliques of the holy Apostles & martyres, & many bookeis. He sent him also letters by the which he signified vnto him, that he had sent him a palle and instructed him what order he should keepe in making of Bishops in the country of Britanny: of which letters this is the tenor.

To his most reuerend and holy brother Augustine bishopp, Gregory the seruaunt of the seruants of God. Although such as labour in the worke of God, may assuredly hope that God doth referue for them unspeakable reward in the kyngdom of heauen, we neuerthelesse stand bound temporally also to honour and reward them: that they may by meanes thereof be the more earnestly bent to take paynes in fadering the honour of God. And for as much as by the goodnes of God and your trauaile, the newe church of the English people is brought vnto the faith and grace of Christ, we graunt vnto you, the vic of the Palle, to weare such times only as you say

*of palle
from the
Pope to
Augustine
the first
Bishop of
Canterbury.*

CHVR CH OF ENGLANDE. 143 Lib. 19

Iay Mass : And we licence you to ordayne twelue Bishops, in such places as are vnder your iurisdiction : but so that the Bishop of London be euer here after consecrated of his owne Synode, and receiue his palle of this holy and Apostolike see, wherein I by the authoritie of God, doe now serue. Also we will that you send a bishop to the citte of Yorke, whom you shall think worthy of that prelacie, so that if that city with the country about receiveiue the worde of God, the said bishop be authorised to make twelue bishops more, and he him selfe be their Metropolitane. For we entend to geue him also a palle by the grace of God, if we liue : whom neuerthelesse we will to be subiecte to your disposition. But after your death so to haue the ouersight of the rest of the bishops whom he shall make himselfe, that he be in no case subiecte vnto the authoritie of the bishop of London. Betwixt the Bishops of London & York let this be the difference, that he be highest, that is first ordayned. All thinges that is done for zeale of Christ, is to be done with common counsell and mutuall concorde, so that they may with one minde dispose their doinges, and accomplish what they haue disposed without variance. We will farder, that vnto you be subiecte, not only the bishops which you shall make your selfe, or such as shalbe made by the bishop of Yorke, but also all the priestes of Britannie : to the entent that from your liuinge and life they may receiveiue a patern, both to beleue, and also to liue a right : and executing their offices both in soundnes of faith and integritie of life, they may attaine to the kingdom of heauen, when it shall please God to call them. God keepe you in helth reuerend brother.

*The princi-
ples of the
Bishops of
Yorke and
London.*

Geuen

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Geuen the 20. of August the 29. yere of the raigne
of our Soueraine Lord and Emperour, Mauritius
Tyberius, the 18. yere after his consulship., *Indi-
stione quarta.*

*The copy of a letter sent by S. Gregory, to Mellitus the
Abat going to Britanny.*

THE 30. CHAPTER.

After the said legates were gone, and were
in their iourney toward Britanny, the holy
father Gregory sent letters after them worthy of
mémorie, in which he openly declared, how ear-
nestlie he tendered the helth of our country. Writ-
ing thus. Vnto his deare beloved son Mellitus ab-
bat, Gregory the seruaunt of the seruaunts of God.
After the departure of you & the company which
was with you, we were in dout what became of
you, for that we could heare nothing how you
sped in your iourny. When then God shall bring
you vnto our reverend brother Augistine bishop,
tell him what I haue of longe time deuised with
my selfe of the cause of the Englishmen, to wit,
that not the temples of the Idols, but the Idoles
Holy water
altars &
reliques.
which be in them be broken, that holy water be
made and sprinkled about the same temples, all-
tars buylded, reliques placed. For if the said chur-
ches be well made, it is nedfull that they be al-
tered from ~~from~~ the worshipping of diuels into
the seruice of God: that whiles the people do not
see their temples spoiled, they may (forsaking
their error) be moued the more ofte to haunt their
their wonted place, to the honor and seruice of
God. And for that they are wonte to kill oxen in
sacrifice

sacrifice to the diuels , they shall vse the same
slaughter now , but chaunged to a better purpo-
se. It may therefore be permitted them , that in
the dedication dayes , or other solemne dayes of
martyrs , they make them bowers there about
churches , and feasting together after a good reli-
gious sorte , kill their oxen , now to the refreshing
of them selues , to the praise of God , and encrease
of charitie , which before they were wont to of-
fer vp in sacrifice to the diuels : that whiles some
outward comfortes are referued vnto them , they
may thereby be brought the rather to the inward
comfortes of grace in God. For it is doutlesse im-
possible , for men being so rooted in euell custo-
mes , to cut off all their abuses vppon a sodaine. He
that laboreth to clime vp vnto a high place , goeth
vpward by sleppes and paces , not by leapes. So
vnto the childre of Israel being in Aegypt , our Lord
was wel knownen , but yet he suffered the to doe sa-
crifice vnto him still in offring vp of beastes vnto
him , which othewise they wold haue offered vp
vnto the diuels , as they were wont to doe in the
land of Egypt , that altering their intent , they
should leauesome , and also keepe some of their
ould sacrifices : that is , that the beastes which
they offred before , they should now offer still , but
yet in offring them vnto the true God , and noe
to the diuels , they should not be the same sacri-
fices in all pointes as they were before. These be
the thinges which I think expedient you declare
vnto our said brother : to the entent that he
being there , may consider with himselfe , how
ech thing is to be disposed. God kepe you in helth,
dearly beloued sonne in Christ. Given the 25. day
of June. The 19. yere of the riagne of our souerain

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Lord, Mauricius Tyberius emperour; and the 19
yere after his consulship, Indictione quarta.**

*A letter of Saint Gregorie to Augustine, exhorting
him that he shoulde not glorie in him selfe of his ver-
ties, and miracles.*

THE 31. CHAPTER.

About this time he sent Augustine an epistle, concerning such miracles as he had knownen to be done by the said Augustine. In which epistole he exhorted him, that he shoulde take no pride of minde therefore. I knew (saith he) deare brother, that it pleasest god to shew by thee great miracles among the people, whom by thee he hath called to his faith. Whereupon it is nedfull, that of that most heauenlie gifte, both thou ioy with feare, and feare with ioy. Thou hast to ioy, for that by meanes of the said miracles the Englishmens soules are wonne to the faith. Thou hast to feare, lest through the miracles, which be done by thee, thy weake mind be lifted vp in presumption, falling as farre inwardly by vaine glory, as thou art by outward praise puffed vp. We must remember, that the discipiles returning with ioy frō their preaching, when they layed vnto their heauenlie maister, *Lord in thy name the very dweles were obedient vnto vs,* it was by and by auinceded vnto them. *Do you not reioyce thereat, but rather reioyce for that your names are written in heauen.* For they had fastened their minde vpon a priuate and temporall ioy, when they ioyed of their miracles, but Christ called them backe from priuate ioy vnto commune, and from temporall to eternall, whē he

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CHVRCH OF ENGLAND E. 147 Lib. 1.

He said: *Ioy for that your names are written in heauen.*
For not all the chosen of God doe miracles, but
yet al their names are written in heauen. For why,
they which be the disciples of truth, ought to
ioy in nothing, but only in that good thing
which all other good shall haue as well as they,
and whereof they al shall haue ioy without ende.
This therfore it remaineth dearly beloued brother
that of the things which by the power of God
thou workest outwardly, thou euer exactly dis-
cuse thy selfe inwardly, and thouroughly vnder-
derstand both who thou thy selfe art, and what
plenty of grace god hath bestowed vpon that co-
untrie, for whose sake (to the entent it might
be the rather couerted) thou hast receiuied the
gift of working miracles. And if thou rememb'rest
that thou haſte at any time, ether by worde or
deede offendēd God, haue that euer in thy remē-
braunce, that the ofte thinking vpon thy fynne
may preſſe dounē the mounting pride of thy hart.
And what ſo euer grace thou either haſt or ſhalt re-
ceiuie, to woike miracles, think it geuen thee, not
for thine owne ſake but for theirs, the minifler of
whose ſaluation thou art ordained.

How Saynt Gregorie ſent letters and preſentes to king Ethelberte.

THE 32. CHAPTER.

THe ſaid holy Pope Gregorie at the ſelfe ſame
time, ſent vnto king Ethelberte a letter with
rich preſentes of diverſe fortes, doing unto the
king temporali honours which through his helpe
was growen into knowledge of the glory of hea-
uen. The copy of the laiu letters is this. Vnto

the right honorable and his most worthy sonn, Ethelbert king of the English, Gregorie bishop. God almighty, for this cause doth call good men to the gouernment of his people, that by their hands he may distribute the gifis of his mercy and grace, vnto alsuch ouer whom they haue the gouernmet. Which thing we know to haue ben done among the natiō of the English, ouer whom you ar chosen to haue the rule, that by giftes of God employed vpō you, the like benefites of grace might by your meanes be geuen to all such as are vnder your dominiō. And therfore, O noble Son, labourt diligently to keepe the grace which you haue receiued from God, and leake with spedē to sett forth the faish of Christ to your subiectes. Haue a good zele to procure the conuersion of as many, as you can possibly: forbid the worshipping of Idoles: ouerthrow their temples: edifie the manners of your people with the exāple of your owne integritie, with wordes of exhortation, feare, fayer speach, and well doing, that he may be your rewarder in heauen, whose knowledge and name you make to be enlarged vpon the earth. He also shall make your memory the more famous vnto your posteritie, whose honour your secke and maintaine, among your people. For so Constantinus being sometimes a most vertuous Emperour himselfe, and calling his subiectes from the wicked worshipping of Idoles, brought them all with himselfe vnder the obedieēce of almighty God our Lord Iesus Christ. Wherby it was brought to passe, that his name was of higher renoune, then any of the princes that went before him, and so much he excelled in glorie all his auncestours, by how much also he surpassed them in well doing.

Wherfore

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Wherfore let your Highnes also seeke now to publish vnto the kinges and countries subiecte to your dominion , the knowledge of one god , the Father, the Son, & the holy Ghoste: to the entent you may thereby surpassee in honorable fame the the auncient kinges of your nation : and how much the more you trauail to chase away sinne in your subiectes, you may haue so much the lesse feare of your owne sinnes, before the dreadfull seate of Gods iustice. Our right reuerend brother Augustine bishop, being brought vp in the rule of religion , hauing good knowledge in the holy scriptures , and a man through the grace of God of much vertue , what so euer he shall aduertise you to doe, gladly heare it, devoutly performe it, diligently remember it. For if you will heare him in that which he speaketh vnto you in Gods behalfe , God also shall the soner heare him speakeing and entreating for you. If otherwise (as God forbid) you refuse to geue eare and heede to his wordes, how can God heare him praying for you, whom you despise to heare speaking to you from god? Wherfore with all your harte ioyne your selfe with him, & assist him in Gods seruice with all such authoritie as God hath geuen you , that he may make you partaker of his kingdom, whose faith you cause to bee receiued and obserued in your kingdom.

We will also your highnes to know , that (according as weare taught in the holy scriptures by the very wordes of God) the end of this world draweth onward , and the kingdom of the Sayntes of God shall follow , which neuer shall haue ende. And the ende of the world approaching, many thinges shall fal vpon vs, which haue not been

150 THE HISTORIE OF THE
heard of before , to witt , chaunge of ayer , terri-
ble fighes from heauen , tempestes contrary to
the order of the times , all which shall not yet fall
in our dayes . Wherefore if you shall know any
of these to happē in your land , let not your minde
be cilmayed therwith , for therfore shall there
be signes sent before the end of the world , to the
ement we shold the more diligently tender the
hel h of our soules , liue euer in doute and feare
of death , ready prepared by good workes , for the
comming of Christ our Judge .

Thus much haue I laid in few wordes , right
honorable Son , entending to speake more at large ,
as I shall heare the faith to be enlarged in your
kingdom . Then shall be I be so much the more
encouraged to speake , how much the greater cō-
fort I shall cōceive by the cōuersion of your cōu-
try . I haue sent yousome same smal presēts , which
yet shall not seeme smale vnto you , if you shal ac-
cept them as halowed , with the blessing of Saint
Peter . Almighty god perfect in you his grace ac-
cording as he hath begonne , and send you both
longe life here vpon earth , and that ended , eter-
nall life in his kingdom of heauen . The grace of
God keepe your highnes in saftey my dere Son .
Datum vt supra .

*Hv Augustin repaired the church of our Sauiour &
buylded the Abbay of S. Peter the Apostle.*

THE 33. CHAPTER.

A Vgustine after he had obtained to haue a bish-
ops see appointed him in the kinges city , as
is abouesayd , through the ayde of the king , he re-

cōue-

THE CHVRCH OF ENGLAND. 151 Lib. 2

souered there a churche , which had beene of
ould buylt by the Romans which were Christia-
nes, and did dedicate it to the name of our Saviour
Iesus Christ, and there made a hōuse for him and
his successors. And not far eastward from the cit-
ty he buylded a * monastery in the which, kyng Ethelbert through his aduise, buylta new church in the honor of Saynt Peter and Paule , and enriched it wi h sundry gystes , in which both the body of Augustine hi nselfe, and of all the bishops of Canterbury, and of all the kinges of kent were wont to be enterred. Which church yet not Augustine hi nselfe, but Laurentius his successor did consecrat. The first Abbat of that monastery, was one Petrus a priest, which being legat into France, was drowned in a creake called Amfle: e, and buried after a homly maner of the inhabitous of the same place. But our Lord entending to haue it knowē, how worthy a man he was, caused, that euery night there appeared a light from heauen vpon the place, where he lay buried : which when the neighbours abouhad espyed, gathering therby that he was some good and holy man, & searching out what and from whence he was, they remoued his body frō thence, & buried it honorablie in the towne of Bulleyne, in a place of the churche conuenient for so worthy a person.

Holy Edilfrith king of the Northumbers, wasted Britanny and conquered the Scottes.

THE 34. CHAPTER.

About this time , Edilfrith a man very valiant and much desirous of renowne , was king

king of Northumberland , one that more wasted
the Land of Britany then any of the English Prin-
ces. So that it seemed he might be compared vnto
Saul kyng of the Israelites , saue only in that he
was voide and ignorant of Gods religion. For
none of all the coronells , none of all the kinges,
did conquerre more of the lande of Britanny, ether
makynge them tributary, driuing them cleane out
of the country , and planting the English in their
places , then did this Edilfrith. To whom that
might be well applyed that the patriarke Iacob
sayd, when he gaue his sonne Beniamin his blef-
sing in the person of Saul , Beniamin like a rau-
ning wolfe , in the morning shall eate his pray, &c
at night shall diuide the spoyle. Wherby Edana-
den kyng of the Scottes much grudging to see him
goe forward after this sorte, assembed a mayne &
a strong army against him. But the said Edelfrith
encountering him in the field with a few me, gaue
him the ouerthrow , and in that famous place of
Deglastone, disconfited his great army. In which
field Theobald brother to Edilfrith was slayne,
with that parte of the army wheroft he was gene-
rall. This battell was foughte in the yere of our
Iorde 603. and the 11. of his raigne , which lasted
24. yeres , and the first yere of the raigne of Pho-
cas then Emperour of Rome. From that time for-
ward vnto this present , neuer was there king of
the Scottes, which durst meete the englishmen
in the field.

THE



T H E SECOND BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

Of the life, learning, and death, of blessed Pope Gregory.

THE I. CHAPTER.

BN the yeare of the Incarnation of our Lord 605, the holie Pope Gregory (when he had most gloriouſly gouerned the ſee of the Roman and Apoſtoliue Church 13. yeares 6. moneths and 10. daies) departed this life, and was tranſlated to the eternall ſeate of the kingdome of heauen. Of whom it becometh me in this our historie of the Churche of England, to ſpeak more largely; because by his diligēce he conuerted our nation, that is, the Englishmen, from the powre of Satan, to the faith of Christ, whom we may well, and alſo must call our Apoſtle. For as foone as he was high Bishop ouer the whole worlde, and appointed gouerner of the Churches latelie conuerted to the belief of the truthe, he made our nation the S. Gregory Bishop ouer the whole worlde, and our Apoſtle; Church

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Lib. 5. 152 THE HISTORY OF THE

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Bishop
ouer the
whols
worlde,
and our
Apoſtle;
Church

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Church of Christ, which had bene euer vntill
that time the bondslauie of Idolls. So that we may
lawfully pronounce of him the saying of the Apo-
stle: That although he were not an Apostle to
s. Cor. 9. others, yet he was vnto vs. For the signet and token
of his Apostleship, *We are in our Lorde.* This Grego-
rie was a Roman borne, his fathers name was
Gordian, his pedegre of an auncient stocke, not
onlie noble, but also religiouse. For Felix some-
time Bishop of that same Apostolique see, a man
of greate renomme in Christ, and the Church,
was his greate grandfathers father.

S. Gregory
a religious
man. This nobility of religion he kept, and main-
tained, with no lesse vertue, and deuotion, then
his parents, and auncient kinsfolke had done be-
fore him. But his worldlie nobilitie he forsooke
altogether, and by the speciall grace of God, tur-
ned the same to the purchasing of eternall glorie
in heauen. For changing fodenlie his secular ha-
bit, he went into a monasterie, where he began
to liue in such grace of perfection, that ynto his
minde (as often after he was wont to witness with
weeping teares) all transitorie things were alrea-
die subiecte, that he far surmounted all worldlie
workes, that he was wont to thinke of nothing,
but heauenly thinges: yea, that being yet clogged
with his earthly body, he now by contempla-
tion did passe the very naturall bounds of his flesh,
and that he dearely loued death also, which to
most men is an irkosome paine, as an entraunce
of life to him, and reward of his labour.

All which things he said of himselfe, not cra-
king of his encrease in vertues, but rather lament-
ing the lacke, and decay of them. In which de-
fecte (as he was wont to say) he thought himselfe

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now to haue fallen by reason of his ecclesiasticall charge , and occasion of greater care. For talking on a time secretlie with Peter his deacon , when he had recompted the olde giftes , and vertuous graces of his minde, straightway he said sorowfullie. But now alas, by the meanes of this my ecclesiasticall charge , my minde is encombred againe with seculare affaires , and after the good quiet and rest which it had , is now defiled againe with the dust of earthlie busines: and when condelcending to many , it wandereth and roueth about outward matters , after desiring inward good thoughtes, it returneth therunto, no doubt, the weaker. Therfore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer waxeth more greueoufe. Thus said this holie man out of a greate & passing humility.

But we must thinke , that he lost none of his monasticall perfection by any occasion or trouble, of the ecclesiasticall charge or office of a Bishop, but rather that then he did much more good, and profited more in virtue, by the labour of conuerting many to the faith , then he had done before, with the priuate quiet of his owne conuersation only. For euen being bishopp, he ordered his house like a monasterie. For as soone as he was taken out of the monasterie , and ordained to the ministerie of the auiter, being afterward sent as I gate from the see Apostolike to Constantynople, he for all that, in that earthlie princes palace S. Gregory liued so , that he neuer intermitted his purpose ^{the Popes legas at} of heauenlie conuersation. For he tooke with him certaine brotheren of the monasterie (which ^{Constanti-} for true brotherlie loue folowed him to that ^{nople,}

Impe-

156 THE HISTORY OF THE
Imperiall cittie) for the better keeping, of his
regular obseruance : that alwaies by their ex-
ample (for so he writeth) he might be fastned
as with a stonge cable or anker, to the plea-
sante porte of prayer, when soever he were
tossed with the raging waues of worldly cares,
and might also strengthen his minde by dailie
conference, and reading with them, whensoever
it should be shaken with seculare affaires.

And truly he was by these mens companie, not
ony defended from the assualtes of the world,
and earthlie troubles, but also more and more stir-
red vp to the exercises of a heauenlie life. For
they exhorted him, that he would discusse and
expound with some godlie and mysticall inter-
pretation the booke of blessed Job, which was
enwrapped with many greate obscurities. Neither
could he deny them his paines, which of brother-
lie loue moued him to this profitable labour, but
hath therfore meruelouslie declared in 35. bookes
of Expositions, how this worke of Iobes historie,
first is to be vnderstood according to the letter,
then, how it may be referred to Christ, and the
Sacraments of the Church, and lastlie in what
sense the same may be applied to euerie particulat
faithfull man. Which worke he began to write,
while he was legate in Constantinople, but he fi-
nished it afterwarde when he was Bishop of
Rome.

This blessed man, being in Constantinople, su-
ppressed an heresie touching the state of our re-
surreiction (which then there arose) in the very
beginning, by the force of Catholike truth, and
veritie. For Eutychius Bishop of Constantinople,
began to preache a false doctrine, which was, that

OUR

our bodies in the glorie of the resurrection, should S. Gregory
be so subtile, as is either the winde, or ayer: so repreſteſib
an heresy
riſing in
Conſtantinopolis.

proued his opinion to be quite contrary to true nōplic.

faith by the force of truth, and also by the example of the resurrection of our Lorde. For the true, and Catholike faith beleueth, that our bodies being exalted in the glorie of immortalitie, shall in dede be subtile by the effect of spiritual powre, yet notwithstanding able to be felt, and touched because of the truth of our nature: according to the example of the bodie of our Lorde, of which now risen from death, himselfe saied to his disciples:

Touche ye and see, for a spirit hath not flesh, nor bones as ye see me haue. Luc. 24.

In the assertion of this faith, the right reverend father Gregorie, did labour so much against this vpstart heresie, quenched the same with such diligence, and so vanquished it by the helpe of the vertuous Emperour Tiberius Constantinus, that from thence forth no man was founde, which durst be a stirrer vp againe, or maintainer therof.

He made also another excellent booke, which is called the Pastorall. Wherin he declareth plainlie, what manner of man he ought to be, which should be chosen to rule the Church: And how the rulers therof, ought to liue themselues, and with what discretion they ought to instruct euery one of their hearers; and also with how great conſideration they should dailie weigh their owne weakenes. Moreouer he wrote 40. homilies vpon the Gospell, which he hath diuided by equall number into 2. volumes. He made also 4. bookeſ of dialogues, iſſ which at the request of his Deacon

The wor-
kes of S.
Gregory.

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con Peter, he hath gathered together the vertuous
deedes of holy men, which himselfe could either
knownen in Italie, or heare of, for their fame, to
the example of good life for all posterity: that
like as in his booke of Expositions, he teacheth
in what vertues a man must labour, so by the de-
scribing of holy mens miracles he might shew,
what, and how greate the excellencie of those
vertues is. Furdermore, because the first and last
partes of Ezechiel the prophet, seemed obscure
and darke, he hath fully shewed by 22. Homilie,
how much light, & good matter is within them.

That I neede not speake of his smale booke of
answers, which he wrot back to the questions of
S. Austin the first bishop of Englishmen, as I haue
declared before, placing the whole booke it selfe
in this my historie. Neither of his other littell
booke of Synodes, or Councels, which he hath
made most profitably, conferring with the bis-
hops of Italie for the necessarie affaires of the
Church. Nor of his familiar letters, sent vnto di-
vers men. Surely it is my thinke, maruaile, that
he should write so many, and such great volumes
being (as he saith of himselfe) almost in all his
youth vexed with the paines of his bowells and
entralles, by the weakenes of his stomake euer
more sicklie, and made faint and feble with agues,
though not verie feruent for the time, yet
quotidianes continuallie troubling him. But in
these his greate griefes, counting carefully with
himselfe, what that the scripture iach, euerie sonne
which is received, is scourged before, the harder he
was kept downe with these prelent aduersities,
the more assuredlie did he lift vp himselfe, with
the hope of euerlasting comforte. And thus much

Lib. 1. cap.
27.

Feb. 22.

haue

hau: I laid hitherto in the praise of his excellent
witte , which could not , no not with so greate
weakenes of bodie, be any thing debated.

Now whereas other bishops, bestowed their la-
bour in building of Chu·ches, & decking the same
with gold and siluer, this man gaue himself alto-
gether to the gaining of soules. Whatsoeuer mo- *S. Gregorij*
nie he had, he diligentlie distributed, and gaue the ^{a great al-}
same to poore men, *that his righteousness might mes man.*
remane world without end, & his borne be exalted in sal. 113.
glosse for ever. Who might truelie say of himselfe,
that saying of blessed Job: *The eare hearing did bring me to bleſſe, and the eye ſeing did beare witnes for me,* ^{Job. 29:}
because I had deliuered the poore man cryng out, and
the faterles childe, who had no helper. The bleſſing
of the perishing man came vpon me, and the heauy
barte of the widow we did I comforte. I haue put on iu-
ſice, and decked me therwith as with a garment, and
preſouſe crowne in my iudgement. I haue bene an eye
to the blinde, and a foote to the lame. I was a father
of poore men, and the cauſe which I knew not. I di-
ligenſtly ſought for. I did breake in peeceſ the lawes of
the vnuaſle man, and even out of his teeth pluckt I the
praye: And a little after. If I haue denied (ſaih Job)
to poore men what they haue asked, and haue mada
the eye of the widow looke longe for her healpe : If I
haue eaten my meat alone, and the poore faterles
childe hath not eaten thereof with me. For even from
mine infancie mercie hath grouen with me, and out of
my mothers womb it was borne with me. &c.

Moreouer to this good S. Gregories piety, and
perfet righteouſnes, this also apertaineth, that he
hath made our nation by preachers which he ſent
hither, partakers now of eternall libertie, ta-
king vs from the teeth of our old enemy the diuell.

Fog

160 THE HISTORIE OF THE

For which our faith, and saluation reioy sing with himselfe, and commanding the same with worthie praise, he saith thus in his exposition of blessed Job : Beholde the tongue of Britannie, which once knew nothing but to rare trudelie , bath of late begonne to sing the Hebrew Alleluia in geauning praise to God. Beholde the Ocean once rough and high, but now milde and calme, obeith to the seate of holie men, and the furious foddes thereof, which earthlie Princes with force could never fraie, the same for feare of God, the poore priestes doe binde with bare wordes. And that Ocean sea which never feared the mightie hostes of infidels and heathen souldiers, doth now tremble at the tongues of humble faithfull men. For wheras by good preceptes, and heauenlie wordes, yea and with manifest miracles also, the grace and knowledge of God is poured into it, by the terror of his diuiniteit it is so bridled, and kept lowe, that now it feareth to be troublesome, and most earnestly desirereth to come to the glorie of immortalitie. By which wordes this holie father Gre gorie doth declare, that S. Austin, and his compagnie, brought the Englishmen to the knowledge of truth, not only by preaching to them in worde, but also by shewing them heauenlie signes, and miracles.

*Masse said
at the shrie
nes of S.
Peter and
Paule in
Rome.*

This holie Pope Gregorie, amongst his oþre doinges, caused that in the chappells of the blessed Apostles Peter and Paule, masses should be said ouer their bodies. In the celebration of which masses, he added these three words and petitions full of greate goodnes and perfection : *Diesque no
stris in tua pace disponas, atque ab aeterna damnatione
nos eripi, & in electorum tuorum iubeas grege nume
rari.* That is to saie : And dilpose our daies in thy peace : commaunde ys to be freed from eternall
damnac-

CHVRCH OF ENGLAND E. 161 Lib. 2

danation, and so to be numbered in the flocke of thine electe. He gouerned the church of Christ in the reygne of the Emperoures Morys and Phocas. But in the 2. yeare of this Phocas Empire departing out of this life, he went to the true lyfe which is in his heauen. His bodie wae buried in S. Peters church before the Vesterie, the 12. daye of Marche. With the which bodie he shall ryse agayne hereafter in glorie, with other Pastors of the holie church: on his tounbe was written such an epitaphe, as foloweth.

This corps, & earth taken of thee, take now againe to *An Epitaph
keepes,* (full sleepe. *The upon* *S. Gregory*
Vntill the same the lord shall stirre, to lyse from deaſh- *our Apo-*
His ſpirite aboue the ſtarres is gon, where death ſhall ſte-
not it preſſe.

Whiche rather was a way to him, the true lifē to poſſeſſe.
The chefēt Byshop buryd is, in this ſepulchre here,
Whiche euer, and in every place, in goodnes dyd appereſſe.
The hungrymaſt with foode he fedde, the naked he araidē,
With ſacred ſermons Chriſten ſoules, from Satans
power he ſlayed.

He did in worke what thing in word, ouer he did teach
That he might be a ſample ſet, to men vvhile he did
preache. (And guyde,

The English land to Christ he turned, by vertues force
Making by that nevv nation, al Christendō more vvyde.
Thy bovy, thy care, thy ſtudie was, good Peſtor and
thy paynes,

Of thy poore flocke vnto thy Lord, to bring the greateſt
gayneſſe.

Wub theſe thy triumphes then, reioyſe, Gods chosen
captaine.

For novv reuyarde of thy good wrokēs, thou ſurely
dolt obtaine.

I must not here with silence passe ouer the report
which we haue heard by our elders and auncest-

*The occa-
sion why
S. Gregorie
fors prea-
chers unto
our coun-
try.*

sters, of S. Gregorie, how, and vpon what oc-
casione he was moued to bellow such diligent la-
bour in the conuersion of our countrey. Men say
therefore, that on a certaine day when manie mar-
chantes came to Rome, and brought into the mar-
ket place dyuers wares to be sold, and manie also

came thither to buy, that emongest them Gre-
gorie him selfe came to cheapen, & vew the mar-
ket. Where when emongest other things he had
espied younge men set to be sold being of white
skinne and comly countenance, with decent or-
der, and colour of their heare, beholding them
awhile, he demaunded at last, out of what region
or land they were brought? And it was answ-
ered that they came out of the yle of Britannie,
where the inhabitants were all of that beautie.
Then asked he whether the people of that ylände
were Christian men, or yet lyued in the paynims
errors? And answer was made, that they were al
paynyme. Then this good man heauielie sighing
from the botome of his harte, Alas, quoth he, it
is a pittifull case, that the author of darknes shoulde
possesse such bryght and beautifull people, & that
men of so fayre a face, shoulde inwardly beare so
fowle a soule.

Then enquired he farder an other thing, what
was the name of that nation, or people? And whe-
n answer was geuen, that they were called * An-
gles or English. Truely not without cause, quoth
he, be they called Angles, for they haue an * An-
gels face. And it is but meete that such men were
partakers, and inheretors with the Angels in hea-
uen. But what is, quoth he, the name of the pro-
uince,

* Angli.

* Angeli-
cam.

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uince, whence they came? The marchants ^{of York} answēred, that the people of that prouince ^{here} were called ^{* Deyres.} Marry quoth he, they ^{* Deirs.} maye iustly be named ^{+ Deira} Deyres For they shalbe ^{eritis,} taken ^{From the se of God,} and called to the mercie Iesus of Christ. But what is quoth he, the kinges name of that prouince? When it was answēred that his name was, Alle. S. Gregory, ^{sic legis} alluding to the name, sayd: Alleluya must be lounged ^{Polyd. lib. 1 His.} in that Princes dominions to the prayse of Al-^{Angl.} michtie God his creator.

And furthwith going to the Bishop of the Roman and Apostolike see (for himselfe was not yet chosen Bishop thereof) he besought him, that he wold lende into Britannie, and to the Angles there, certayne ministers of the worde, by whome they might be conuerted vnto Christ, saying, that himselfe was ready to do this deede by the helpe and ayde of God, but yet so, that it should first please the Apostolike Pope, to permit and allow the same. Which his request when he could not then obtaine (for if the Bishop would gaue graunted him what he asked, yet the Romans coulde not had suffered him to departe so farre from the citie) afterward, as sone as him selfewas Byshop, he brought to passe and fulfilled this good worke which he had before so lōge desired, sending forth dyuers preaches, but himselfe helping at home with prayer, and godly exhortations, that their preaching might be fruteful, and take good effect. Thus much according to the opinion which we haue heard from aunciters, I thought best to inser in the historie of our Church.

How Austin exhorteth the Britan Bishops to the catholike vnitie and accord, with a miracle done before them: and how he prophecied what vengeance shoulde fal on them if they despised his wordes.

THE II. CHAPTER

*About
Sousb
Hampton.*

Psal. 67.

About this time, Austin by the ayde & helpe of king Ethelbert, called together the Bishops and doctours of the greatest prouince, & nearest to him, which were the Britons (to commune with them) into a place which vntill this daye is called Augustine zat, as one would say the power & strength of Austin, being in the borders of the Westians, and west Saxons. There he began with brotherly admonition to perswade them to be at peace, and catholike vnitie with him, and to communicate with him, for Gods sake in the labour of preaching the gospel to the heathen of England. For as yet they kept not the Easter sonday in dew time, but from the 14. to the 20. moone. Which compe is concluded in the compas of 84 yeares. They vled moreouer manie other things contrarie to the vnitie of the church. Whiche when they had ben with longe discourse declared, and thele men neyther for prayers or exhortations, nor for rebukes or threatnes of Austin, and his companie, would geue their assent, but rather preferred their owne traditions, before all other churches, which throughowt the whole worlde agreeede with Austin in Christ, then this holie father made an end of so longe and troublesom strife saying in this wylle. Let vs pray vnto God, yvhich doth make men all of one minde and accord to dwelle in his fathers house, that he will vouchsafe to signifie

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Se vnto vs by some heauenlie signes, which tradition is to be folowed , and by what wayes we
must speedely walke to the entrance of his king-
dome. Therfore let here be brought forth some
sick body, and by whose prayers he shalbe hea-
led , let his faith be beleueed , and his godly do-
inge be folowed of vs all.

*Our Apos-
tles faith
confirmed*

To this when his aduersaries had graunted, al-
though verie vnwillingly , there was presented
a certayne blinde Englishman , who being offred
to the Briton priestes, when by their ministerie he
was not holpen, nor could be cured, at the length
S. Austin compelled by iust, and greate necessitie,
fell on his knees to the father of our Lord Iesus-
Christ, beseeching him, that he would restore sight
to this blinde person , that had lost it, and that by
the corporall illumination, and bodey lightning
of on a man, his spiritual grace might enkéde light
in the hartes of manie faithful. And forthwith the
blynde man sawe, and Austin was praised of the
people as a trewe preacher of al trueth and verity.
Then thele Britons confessed in deede , that they
understood, that to be the true way of ryghteou-
nes , which Austin had preached and shewed vnto them. But yet they said, that they could not al-
ter and change their olde customes & ordinances,
without the consent and licence of their clergie
and people. They desyred therefore , that they
myght haue a second Synode of a greater multi-
tude: Which whē it was appointed to be so, there
came by reporte, seauen Briton Bishops, and
many other well lerned men, especially out of
their greatest monastery at Bangor, where at that
time Dinoth was Abbot.

These men being now ready to goe to the for-

Saide Sinode, came first to a certaine holy and wise man (which liued there about an Anchorettes life) to aske his counsel, whether they ought at Austinis preaching and exhortation to leave their traditions, or no? Who answerten them: if he be a man of God, folow him. But how shall we proue (said he) that he is a man of God? The Anchoret

Mark.11. answered: our Lord saith, *takē ye on you my yooke, andlearne ye of me, for I am milde, & bumble of harte.*

If therfore this Austin be milde, and humble of harte, it is likely that himselfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteme his wordes. Then they enquired againe of him, how

*The gent-
tall rule of
our Saus
our, milly
construced
in a parti-
cular case,* they might know whether this Austin were proude, or no? Marry quoth he, prouide yee that he with his companie come first to the place of the Sinode, or counsell house. And if when yee approche neere, he ariseth courteously to you, thinke yee that he is the seruant of Christ, and so heare yee him obediently. But if he despise you, nor will vouchesafe to rise at your pefence, which are the more in number, let him likewise be despised of you. And truly as this Anchoret bad them, so did they. For it happened that when they came thether, S. Austin was alredy there, and sat in his chaire. Which when they saw, straight wexing wrothe they noted him of pride, and therfore endeuored to ouerthwarte and gainfaie, whatsoever he proposed. His oracion briefly was thus.

*The con-
ditions
proposed to
the Briton
or Welch
bisshopes.* Although (dere brethern) in many other points you doe contrarie to our custome, or rather con-
trarie to the custome of the vniversall Church of Christe

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Christ, yet notwithstanding if yee will in these three thinges consent, and obey vnto me : that is, to celebrate the Easter in dew time: to accomplish the ministerie of baptisme (by which we are borne againe to God) according to the manner of the holy Roman, and Apostolike Church: and last of all, to preach with vs to this English nation the word of our Lorde, all your other ceremonys, rites, fashions, and customes, though they be contrary to ours, yet we will willingly suffer the, and be content to beare with them. But they answered, that they would doe none of the thinges requested, neither would comptre him for their Archebishop : saying with themselues : nay, if he would not so much as rise to vs, truelie the more we should now subiecte our selues to him , the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austin threateningly prophecie, that, if they would not accept of peace, and be at accord with their bretheren , they should receave and feele warre from their enemies. And if they would not preach to the Englishmen the way of life , they should suffer at their handes, and by their power, the vengeance of death. Which thing in all pointes came so to passe as he foretould, by the secret working of Gods iudgement.

For it happened afterward, that the most mighty king of the Englishmen Edilfrede (of whom I haue spoken before) gathering a greate army, made at the citie, which the Englishme call Legacester, but the Britons better Carlege , a foule slaughter of this vnfaithfull, & naughty people. For being now ready to geue the onlet of the fight, when he espied their priestes (which came together to pray

68 THE HISTORIE OF THE

to God for the souldiers warringe)stand a part fro
the rest in a sure & safe place, he demaunded, what
they were , and to what end they came thither ?

Now the most parte of these priestes were of the

*The mo-
nastery of
Bangor in
Wales.*
monasterie of Bangor , where was reported to be
so great a number of monkes, that this monasterie
being diuided into seauen companies , with eche
companie his severall assigned ruler, none of these
companies had lesse then three hundred persons,

who all did euer liue by the labour of their owne
handes, Manie therefore of them after their daies
last , came with the rest to the aforesaide armie, to
pray for the souldiers : having also by them a de-
fendour named Brockmal, who should keepe, and
preserue them from the weapons and strokcs of
their enemies, while they were thus ernestlie bent
to their prayers.

This the cause of their comminge thither ,
when King Edelfrede had vnderstoode , he said :
If these men crie and call vpon their God against
vs, trulie although they haue no armour, yet they
fight against vs, who with their wicked wordes,
and hatefull curses persecute vs. Therefore he
commaunded his souldiers first to assault them,
and so he vanquished after, the other parte of this
detestable hoste , but yet not without greate losse
of his owne men. It is reported, that there were
slaine in that warre of them which came to pracie
about a thousande , and two hundred men , and
only fiftie to haue escaped by flight. For Brock-
male, at the first comming of his ennemis , fled
straight with all his souldiers , & whom he ought
to haue defended, he lefte them all naked and bare
to the strokcs of the sworde. So in this manner
was fulfilled the propheetie of the holy Bishop

Aulten,

Austen, who was himselfe longe before that taken out of this life to the kingdome of heauen. And thus these vngratiouse, and false people, suffred the punishment of temporall death, because they had refused, and despised the holome counsell of perpetuall life and saluation, offered vnto them.

How the said Austin, made Mellitus and Iustus Bishops: and of his death.

THE III. CHAPTER.

IN the yeare of the Incarnation of our Lord 604. Austin Archbisshop of Britannie, consecrated two Bisshops, Mellitus and Iustus. The one, to wit, Mellitus, to preache to the prouince of the Este Saxons, which are separated from kent with the Tems, and are fast ioyned to the Este sea, whose chiefe citie is London, of situation nere sette vpon the banckes of the fludde called the Tems, a princely mart towne, of manie people arriuing thither by sea & lande. In which countrie at that time, raigned Sabereth Ethelberts nephewe by his sister Ricula. Although this Sabereth was himselfe vnder the dominion of the same Ethelbert, who was (as I haue before saide) king ouer all the Englishmen, euen vnto the end of the fludde Humber.

Now as soone as this prouince by the preaching of Mellitus, had receaued the worde of truth, King Ethelbert bulded in the citie of London S. Paules Church, where Mellitus, & his successours euer after should haue their bisshops see. The other, which was Iustus, Austin ordeined bisshop in kent, in a cittie of Canterbury diocese, which

An. 604.

*Effex and
the contrie
about
London.*

*the first
bisshop of
London.
S. Paules
Church.*

the

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*Influs the
firſt Bishop
of Rockeſ-
ter.*

the Englishmen called Rotchester, by the name of the chiefest citizen, or ruler thereof. Which is in diſtaunce from Canterbury towne aboue 24. miles westward. In which citie King Ethelbert buildest S. Andrew the Apostles Church, and gaue many goodlie and diuers giftes to the bishops of both these Churches, that is, S. Paules in London, and S. Andrews at Rotchester : like as he gaue alio others to the bishop of Canterbury: and moreouer he added territories and poſſessions thereto, for the better maintaining of them that liued with these bishops. After this the derelie beſouled man of God, our holie father Austin died, and his bodie was laied by the Church of the blessed Apostles Peter and Paule (of which Chuch I haue made mention before) without the doretherof, because it was not yet finished, nor dedicated. But as ſone as the Church was dedicated, his body was brought in, and decentlie buried in the north porche of the ſame Church.

Where also were interred the bodies of all the Archbifhops following, except two only, that is, Theodore and Berthwold. Whose bodies were laied in the Church it ſelfe, because the porche could receiue no more. This Church hath almost in the middest of it an auſter dedicated in the hononr of S. Gregory the Pope, at which auſtar euery ſaterday their memories are ſolemnelie celebreſt by the priet of that place. In the toumbe of this Austin, was written ſuch an Epitaphe as followeth.

*Memories
of ſoules
departed.
Agenſe
ſorium.*

*The Epi-
taphe upō
S. Auguſtine coum-
be in Can-
terbury.*

Here lieth and reſteſt bleſſed S. Austin, the firſt Ar-
chebiſhop of Canterbury, vvhō vvas ſent bether of holy
S. Gregory Biſhop of Rome, and ſtrengthened of God by
wyorking of miracles. Who conuerted King Ethelber-

and

*and his realme from the vrostipping of Idols, to the
faith of Christ: and so fulfilling in peace the daies of
his office, he died the 26. of Mase, in the raigne of the
same King Ethelbert.*

*Hovv Laurence vrith his other Bishops admonished the
Scottes of the ynitie of the Catholike Church, and
specially to followve the same in celebrating Easter.
And hovv Mellitus came to Rome.*

THE IV. CHAPTER.

After the death of S. Austin, Laurence succeeded in the Bishoprick, whom S. Austin himself while he liued, had ordeined therto, lelt that after he was deade the state of this Church, rude as yet, and latelic conuerted, might begin to waue, and fall, if it should haue lacked a Pastor and ruler neuer so little while. Wherin he followed the example of the first pastor of the Church, that is, of the most blessed, and Prince of the appollites S. Peter, who when he had laied at Rome the foundation of Chrities Church, consecrated Clement for his successor, who had ener before bene his heelper in preaching the gospell. This Laurence being now Archebishop, saw how ioylelie the foundations of this his Church did encrease, which were well and stronglie layed. And he endeoured to lifte vp the same to their perfect highnes, both by often wordes of holie exhortation, and also by continuall examples of deuoute and godlie workes. And trulie he sollicitouslie cared, not only for the new Church, which was now gathered of Englishmen, but also for the Church of the old inhabitants of Britannie, and of the Scottes also,

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also, who harbour'd in Ireland the next Isle to
Britannie: for which people he also laboured as a
true pastour and prelat. For as soone as he knewe
the life and profession of the Scottes in their fore-
named countrie, to be scarce Ecclesiasticall, and
well ordered in many pointes (like as was the
Britons at that time in Britannie) speciallie be-
cause they celebrated not the solemnite of Ester
in dew time, but (as I haue before shewed)
thought that they must obserue and celebrate the
daie of our Lords resurrection from the 14. mone
to the 20. he, I say, with the other Bishops, wrote
vnto them an exhortatiue epistle, beseeching and
praying them to receaue and keepe the society of
Catolike obseruation, with that Church of
Christ which is spred ouer all the whole worlde.
The beginning of this epistle was such.

To our dearest beloued brethbern the Bishops and Ab-
bottes throughout all Scotland, Laurence, Mellitus &
Justus Bishops, and seruants to them that serue God,
greeting. Whens as the see Apostolique (according to
the accustomable maner therof to send into all places
of the Worlde) directed and sent vs vnto these West
quarters, to preach the Word of God to paynim people
and to heathen men, it hapned vs to entre into this Isle
which is called Britannie. Wherethinking that all that
did beare the name of Christian men, walked according
to the accustomed way of the vniuersall Church, we ho-
nored with greater reverence as well the Britons, as the
Scottes. But after we had well proued and tryed the
Britons to syvarue from the same, we yet iudged the
Scottes for betteer men. Many now we haue learned by
Bishop Dagamus, comming to this before mentioned
Iland, and we doe vnderstand by the Abbot Columban
of Fraunce, that the Scottes do nothing differ from the
Britons

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Britons in their conuersation. For Bishop Dagamus coming to vs, would not only not eate vvitb vs, but not so much as eate his meate in that house vvere vve vvere, &c. Thus Laurence, with the other Bishops, sent also letters worthie and meete for his degree, to the Briton priestes. With which letters he carefully sought and earnestlie laboured, to confirme and strengthen them in the Catholike vnitie: but how much he hath auailed therin, these present daies do now well declare.

About this time, came Mellitus <sup>Mellitus
the first
B. of Lon-</sup> bishop of London to Rome, there to talke and take counsell with the Apostolike Pope Boniface, for necessarie causes of the English Church. And when as this right reuerend Pope, had called a Sinode of the Bishops of Italy, to appointe some order, as <sup>the Pope
for instruc-
tions,</sup> concerning the life of monkes, and their quiet state, Mellitus himselfe late amongst them, the 8. yeare of the raigne of Phocas the Emperour, the 13. Indiction, and the 27. day of February, that what thinges so euer were there regularly decreed he also subscribing therunto, might confirme them with his authority, and returning to Britanny might bringe them with him to the English Church, as precepts and rules to be kept, and obserued. As also beside these rules, certaine Epistles which the same Bishop of Rome wrote, and directed to the dearely beloved in Christ, Archbishop Laurence, and all the clergy and with other letters which he wrote likewile to King Ethelbert, and all the Englishmen. This is the same Boniface which was the 4. Bishop of Rome after S. Gregory. Who by ernest suit obtained a temple of the Emperour Phocas for the Christians. Which temple of auncient time, was euer called <sup>the Pope
for instruc-
tions,</sup> by a

by a Greke name Pantheon, as much to saie, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hir cleane, made a Church therof in the honour of our Ladie the blessed mother of almighty God, and all the holy martyres of Christ, that the number of diuels being shut out from thence, the blessed companie of Saintes might there haue a perpetuall memorie.

How when the Kinges Ethelbert and Sabareth were deade, their successours brought vp againe idolatrie. Whereupon Mellitus and Iustus depart out of Britannie.

THE V. CHAPTER.

An. 613.

The first English kinges of Britanny. Sussex and Hæpshire.

The west countrie. Suffolk, Northfolk, and Cambridg shire.

IN the yeare of the Incarnation of our Lorde 613. (which was the 21. after that bishop Au- sten, & his companie were sent to the English na- tion to preache) Ethelbert king of kint after his temporall raigne, which he had kept most glo- riouly the space of 56. yeares, entred into the eter- nall blisse of the kingdome of heauen. Who was the third king of the Englishmen, & reigned ouer all the South prouinces, which are separated from the North by the flood Humber, and the borders adioyning thereunto. But he was the first of all the kinges that entred into the kingdome of hea- ven. For the first English king, was Elli king of the South Saxons. The second Celin king of the West Saxons, whom they called Cewlin. The third, as we haue said, was Ethelbert king of kent. After him the fourth was Redualt king of the Este English. Who while king Ethelbert yet liued, was chiefe gouerner of his countrie, and realme vnder him. The fifth was Edwine, kinge of Northumberland, that is, king of all the inhab- itants

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bitants about the north parte of the flood Humber. This king being a prince of greater powre then all other that ruled in Britanie, raigned both ouer the Englishmen, and Britons also, except the people of kent, and added moreouer to the English dominions and kingdome, the Briton Ilandes called Meuanie, which lie betwixt Ireland and Britannie. The sixth was Oswald king also of Northumberland a most Christian prince. Whose dominions were as large. The seventh was Oswy his brother, keping the kingdome almost within equall boundes for a certaine time. But after, he conquered for the most part the Pictes and Scottes which dwelled in the North quarters of Britanny, and made them tributarie. But we will speake of that hereafter.

King Ethelbert died the 24. day of February, the one & twentie yere, after that he had receiuued the faith, and is laide in S. Martns porch, within the Church of the blessed Apostels Peter and Paul, where also Queene Bertha is buried. Which king beside other his deedes that he boounifully bestowed vpon his subiectes, gaue and appointed them by the counsel of wise men, certaine lawes and iudicial decrees according to the example of the Romans : which being written in the English tongue, are kept of them vntill this day and practised as occasion serueth. In which his lawes and decrees he first and chiefly ordeined, what amends he ought to make, which had by thefe taken away any thinge from the Churches, bishops, or other orders. Wherein the king prouided a safegard, and surtie for them, whom, and whose doctrine he had now receiuued. This Ethelbert was the sonne of Irminrike, whose

whose father was Osta, and Ostaes father Orrich, called also Oiske. Of whom the kinges of kent are wont to be called Oiskinges. This Orriches fathers name was Hengift, who with this Oiske being sent for of Vortiger, first entred into Britannie, as I haue shewed before.

But after the death of Ethelbert, when Eadbald his sonne had taken on him the rule of the realme, he greatly hindered, and damunified there the younge springes and tender encreases of the church. For he would not only not accept and maintaine the faith of Christ, but he was alto polluted and defiled with such a fornication, as the Apostle witnesseth neuer to haue bene heard of amongst the gentils, which is, that he had married his fathers wife. With which two heynouse factes he gaue occasion to his subiectes to returne to their former sil. he and vomit, which vnder his fathers raigne, either for fatour or feare of the king had yelded to the lawes of Christian faith and chastitie. But the scourge of God, and vengeance from heauen wanted not, to the punishing and correcting of this vnfaithfull kinge. For he was often plagued with frensy of minde, and with the raging furie of an vncleane spirite.

Now besides all this, the death also of king Sarebeth, king of the Este Saxons, much encreased the trouble, and persecution of the church, who departing hence to the euerlasting kingdome of heauen, left his three sonnes (remaining yet paynims) heyres of his temporall kingdome in earth. After the death of their father they begā straightwaie & openlie to folowe idolatrie, which while their father liued, they seemed somewhat to haue relented: geuing also free licence to all their sub-

iefts to worship idols. These princes on a certaine
time when they saw the bishop in the church, af-
ter he had celebrated the solenites of masse geuing
the people the sacrament, being puffed vp with
barbarouse, and rude folie, saide (as the common
reporte is) thus vnto him.

*The people
do commun-
nicaçion
as
Masse.*

Why doest thou not geue vs also some of that
white bread, which thou diddest geue our father
Saba (for so they were wont to call their father
Sabareth) & which thou doest not yet cease to ge-
ue the people in the church? To whō he answered,
Yf yee will be washed in that holsome font, whe-
rein your father was, yee may likewise eate of
this blessed breade, whereof he was partaker.
But if yee contemne the lauatorie of life, yee can
in no wise taste the breade of life. We will not
said they enter into this font of water, for we
knowe we haue no neede thereof. But yet ne-
uertheles we will eate of that breade. And when
they had ben often and ernestly warned of the
bishop, that it couldnot be, that without holy pur-
ging, and clensing by baptisme, any man might
communicat of this most holie oblation, they at
last in their furie and rage, said to the bishop : well
if thou wilt not consent to vs in so smale a matter
as we aske of thee, thou shalt not hensforth abide
in our prouince and dominions. And straight way
they expelled him, commaunding him, and all
his companie to departe their realme.

*The blessed
Sacrament
bread of
life.*

He being expelled thence, went into kent, to
talke there with Laurence, and Iustus his fellow
bishops, what where best to be done in this case.
And by common content it was concluded, that
better it were for them all, to returne into their
countries, and there to serue God with a free
and quiet mind.

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minde, and quiet conscience, then to abide with
those barbarous me, or liue amōgest such rebels
of the faith, withoute ether fruit or profit . Ther-
fore Mellitus , and Iustus dparted first , and came
to the coastes of Fraunce, purposing there to ex-
pect , and attende for the issue of these matters . So
shortly after, these kinges, which had driven them
this preacher of truth, from fel frelie to idolatrie
& worshipping of diuels: but yet not without the
vēgeance of God, for on a time, waging battaile a-
gainst the Genissans, they with their whole army
were slayne. But although the authors of this
misscheefe were thus destroyed , yet could not
the common people once stirred to naughtines, be
amended , and reuoked to the simplicitie of faith,
and charitie which is in Christ.

How Lawrence chastened by S. Peter, converted king Edbald to Christe, who immediatly after called back Mellitus and Iustus to preach.

THE VI. C H A P T E R.

Vhen Laurence was now ready to forsake
Britannie, and goe after Mellitus and Iustus,
he commaunded the night before he went , his
bed to be brought forth, and layed in S. Peter, &
Paules church , of which church we haue often-
times already spoken. Where (after manie his
prayers, and teares poured out vnto God for the
state of the church) laying his body to rest , and
sleeping in his bedde , the blessed Apostle S. Pe-
ter appeared to him : who scourging him with
sharp stripes a greate while in the clole and secret
and

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night, chalenged him with Apostolical auتورtie and asked him, why he would forsake the flocke, which he himselfe had committed vnto him? And to what sheepeherd , running now away , he would leaue the sheepe of Iesus Christ beset in the middest of so many wolffes. Hast thou, quoth he, forgott myne example , who for the little ones of Christ , which he commended to me, in witnessnes and token of his loue ; did suffer fettters , strypes, enprisoninges , afflictions , and at the laste death it selfe, yea the death of the crosse , by infidels, and the enemies of Christ , that I might be crowned with him?

By these stripes of Saint Peters, and with these his exhortations , Lawrence the seruant of Iesus Christ being styrred vp , and encouraged , came boldly to the king erly in the morning, & looing his garmet, shewed him how sore he was beaten, & how pittifull his flesh was torn. The king amased therat, meruailed much with himselfe. And enquired who durst be so bold as to whyp and scourge such a man, as this Lawrence was. But as sone as he had heard , that for his owne healthes sake and situation , this byshop had suffered so greueouse beatinges , yea and that of the Apostle of Christ, he feared much . And afterward abandoning all worship and honour of Idols , renouncing also his vnlawfull mariage, he embrased the faith of Christ , and being baptised, endeuored to keepe and maintayne the state of the church in all pointes to his vttermost power.

Moreouer he sent into Fraunce , and called home Mellitus and Iustus , commaunding them to returne to their churches, and freely to instruct their flock. Thus the yeare after their departure

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they returned agayne, Iustus, to Rochester, where he was bishop, but as for Mellitus the Londoners would not receave him, although he was their bishop, chosing rather, to obey idolatrouise bishops, then him. And truly king Edbald was not a Prince of so greate power and strenght as was his father, that he might restore this byshopp to his church, notwithstanding the paynim Londoners resistaunce, but for his owne part, and all his subiectes, from the day that he was conuerted to our Lord, he submitted himselfe to the precepts of God. Moreouer he buylt a chappell in the honour of our Ladie the blessed mother of God, within the monasterie of Saynt Peter, head of the Apostles, which chappell Mel-litus the Archebishop consecrated.

*Holy Bishopp Mellitus quenched with his
prayer, the fire burning the citye
of Canterbury.*

THE VII. CHAPTER.

FOr in the raygne of this king Edbald, the hōlie Archebishop Laurence departing hence to the kyngdome of heauen and being buryed, the seuenth day of Februarie, in the church and monasterie of Saynt Peter the Apostle, fast by his predecessor Austin, Mellitus who was byshopp of London, sate in the See of Canterbury church, the third Archebishop after Saynt Austin: when as Iustus was yet a lyue, and Bisshopp of Rochester. Which two Prelates, becauile they did rule, and gouerne the English church with

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with greate labour and diligence, receiuied eftsoones exhortatiue epistles from Boniface, Byshop of the Roman and Apostolike see. Who after *Deus dedit* (otherwise called Theodatus) gouerned the church in the yeare of our Lord 618. *An. 618.* Mellitus was often troubled with infirmities of bodie, and much greeued with the gowte, yet notwithstanding euer hole and sounde of minde. Who passing ouer speedely all earthly thinges, hyed him fast to the blysse of heauen, euer to be beleueed, euer to be wyshed for, and euer to be sought for. He was also noble by byrth, but much more noble for the excellencie of his mynde. I will reherse one token of his vertue by which a man maye easelie gesse the rest.

When vpon a certayne time the citie of Canterbury was by negligence set on fyre, & begā to waste and consume away by much increasing of the flames, so that no helpe of man, no casting of water theron, was able to quenche or stay the same, the greatest parte of the citie being at length allmost burnt, and the furiose flashes extending them selues even to the Byshops place, this good bishop seing mans helpe now to fayle, and truſting onlie in the ayde and succour of almyghty God, commaunded that he might be carried out of his house and set against these fierce flames of fire, percing and flyeng all rounde about.

Now where the greatest rage of this burning was there was the place of martyrdome of the 4. holie crownd Saintes. Whan then the Bishop by his seruants was brought forth, and set in this place, here he began with prayer (sicke as he was) to drive away the perill of the fire: which the stout

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strength of stronge men with much labour could not before bring to passe. And beholde the winde that blew from the South , wherby this fire was first kended & blasted abrode (now sodenly bent agiust the South) first tempered his blastes, for feare of hurting the places right ouer in the other side, and after quite quenching the flames, ceasing, and extinguishing the fire, mace all calme & well againe. And truly this good man of God, which did feruently alway burne with the fire of inwarde charity, and was wont with his often prayers, and holie exhortations to driue from himielfe, and all his, the daunger of ghostly tentations, and trouble by sprites of the ayre, might now iustly preuaile against the winde, and easely cease these temporall flames, and obtaine that they should nether hurte him, nor his : who after he had ruled the Church fife yeares, deceased hence to heauen, in the raigne of king Edbald, and is buried with his predecessours in the oft mentioned monasterie , and Church of Saynt Peter , the yeare of our Lord 624. and the 22. daie of Februarie.

*At the
Auguſtine-
nes in Cān-
terbury.*

How Pope Boniface sent Iustus , Mellitus successor, a palle, and an Epifile.

THE VIII. CHAPTER.

TO whom Iustus succeeded immediatly in the Bishoprike, who was Bishop of Rotchester. Ouer which Church he appointed for him Romanus, and consecrated him Bishop. For now had Iustus received authoritie to ordene Bishops, from

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s fire was
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from the high Bishop Boniface, succelour of ^{Au thority} Deus dedit, as we said before. The forme of which ^{from some} authority, is as followeth. To our derest beloued brother Iustus, Boniface sendeth greeting. How piouslie, and how ernestly you haue, dere brother, laboured for the Gospell of Christ, not only the tenour of your Epistle directed vnto vs, but also the perfection, and end of your doinges, haue well and fully declared. For almighty God hath not forsaken either the glorie of his name, or the fruite of your labour, himselfe hauing fai. hfully promised the preachers of his Gospell, laying : *Behold I am with you alwayes, even unto the end of Matth.28. the wvorlde* Which thing especially his clemencie hath shewed in this your ministerie, opening the hartes of the gentiles, to receiuē the singular ministerie of your preaching. For he hath made most honorable, the state of your dignitie by his grace and goodnes, while that himselfe hath prepared you so fertill fruites, vsing most prouidently his talentes committed to you, geuing you this gifte, that you may now assigne and shew whole countries plentifully multiplied in the faith by you. And this is geuen you in recompence, because you persisted continually in this ministerie of preaching appointed to you, looking with lawdable pacience, for the redemption of that people, to whom you were sent, and that they might get some good by your merites, and labour : whose saluation is now begonne as our Lord witnesseth saying : *He that shall stand, and perseuer to the end, Matth.10. be it is that shalbe saued.* Ye are therfore laued by the hope of patience, and by the vertue of longe suffring, so that now the hartes of infidels being purged, and healed from their naturall, and su-

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perititious disease, may receiue the mercy of their
Sauour.

For after we had read the letters of our dere son
king Adelwald, we vnderstode with what greate
lerning, and instruction of holy scripture , you
haue brought him to the beleefe of the vndouted
faith, and truely conuerted him to Christ. Wher-
upon we presuming and putting sure affiaunce in
the greate mercie of God , doe hope and beleue,
that not only king Adelwaldes subiectes, but also
all the next dwellers & inhabitaunts about him ,
shall receiue by your preaching, perfect saluation
and life euerlasting , to the entent that as it is
written : *the reward of your perfyt and ended worke,*
be geuen you from our Lord , the geuer of all good
zbinges , and at that leng h the vniuersall confes-
sion of all nations, receiuing the veritie of Chri-
stian faith, may manifestly declare, that their sounde
bath gone forthe ouer all the earth, and their wordes
even to the vitermost partes of all the world. Wher-
fore of our bountifullnes we haue sent you by the
bearers of our present letters a palle , which wa-
geue you licence to vse only in the celebration of
the most holy misteries: graunting you moreouer
by the grace, and mercy of our Lord , the ordei-
ning of Bishops, when occasion shall require , for
so the golspell of Christ by the preaching of many ,
may the better bespred ouer all nations , that be-
not yet conuerted.

Let therefore your brotherly charity keepe
with a pure minde, and sincere intention this au-
thority, which it hath now received by the boun-
tifulnes of the see Apostolique. In remembrance
and token whereof you shall here receive, to your
yfe as prelat there, this Robe which we send you.

It re-

It remaineth that calling continually for the mercie , and grace of our Lord , you endeavour to be such a man , as may vse the rewarde of this our graunted , and geuen authority worthelie , and not to any daunger , or losse of soules : but rather that you may be able to shew , & present the same hereafter , before the iudgemēt seate of the highest , and most assured iudge to come , with the gaine of many soules to God . Who keepe and preserue you alwayes in health , most derely beloued brother .

Of theraigne of king Edwīne: and how Paulinus coming thither to preache the gospell, first baptised his daughter in the Christian faish, and others with her.

THE IX. CHAPTER.

About this time the people also of Northumberland (that is , the Englishmen which dwelled towarde the Northside of the floodde Humber) receiued together with their king Edwine , the worde of faith , by the preaching of Paulinus , of whom I haue somewhat spoken aboue . To which king in a happy houre of receiving the faith was graunted , both possibility of the kingdome of heauen , & also greater poure by the increase of his kingdome on earth . For he had subdued all the coastes of Britannie , whersoever any prouinces of Englishmen or Britons were inhabited : which thing no one king of the English men had done before him . Moreouer he added (as we haue shewed before) the Meuian Iles to the Hebrides English kingdome . Of which Iles the first that Insulae is

is nerest and South, and in situation large, and for the plentifulnes of corne more fertile, hath dwel-
ling rome for the number of 960. families after the
estimate of Englishmen. The seconde hath space
of grounde but for 300. tenements, or somwhat
more. Now the occasion that these people came
to the faith, was this.

The aforesaid king Edwine, was ioyned in affinity to the kinge of kent, by the mariage of Ladie Edelburge, otherwile called Tate, daughter to king Ethelbert. Which Ladie when king Edwine woed, sending thether his Embassadours, answer was geuen by her brother Edbald then king of kent, that it was not lawfull for a Christian woman and virgin, to be maried, or espoused to a paynime, leste the faith and sacrament of the king of heauen, might be profaned by the compaine of such a king, as knew not the true worship of God. Which answere when the Embassadours brought backe to kinge Edwine he promised, that in any case he would doe nothing that should be contrarie to the Christian faith, which this virgin professed, but rather permit, that she with all the men and women, priestes or seruants which came with her, should keepe and obserue after the Christians maner, their faith & customes of their religion. Neither did he denie, but that himselfe also would receave the same religion, so that after the examination of wile men, it were founde more holie then his, and meeter for God. Then vpon these conditions this virgin was promised, & also sent vnto kinge Edwine. And according to the appointment made, the man of God Paulinus was ordained Bishop, & chosen to goe with her, to confirme her, and her compaines: who that

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that they might not be polluted with the fellowship
of painimes, he cōfirmed by his dailie exhortatiōs,
and ministring the blessed Sacrament vnto them.

This Paulinus was made bishop by Iustus the ^{An. 625.} Archbishop of Canterbury about the 21. daie of Julie, in the yeare of our Lord 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king Edwine, as if he had bene her bodey compagnion: but the vertuous bishop, entended wholy in his harte nought els then to call that countrie, to which he went, to the acknowledging of the truth, that accordeing to the saying of the Apostle, *be might exhibit, and present it as a chaste virgin to the true and only spouse, which is Christ.* When he was now come into this countrie, with the helpe and aide of God, he laboured earnestly to keepe them, which came with him, from falling from their faith, and sought also how he might possibly conuert by preaching some of those painims to faith, and grace. But as the Apostle saith, although he long laboured in preaching the word of our Lord vnto them, yet *the God of this world blinded the hartes of those infidels,* that the light of the gospell, and the glorie of Christ, could not shine before them.

The yeare following, there came into this countrie a desperate ruffian named Ewmere, sent thither by Euichelme kinge of the west Saxons, who entending to dispatche king Edwine both of his kingdome, and of his life, brought priuely vnder his garment a double egged short sworde, dipped in poysone to this purpose, that if the stroke of the sworde were not forceable enough to kill the king out of hand, yet it might be helpt forward with the infection of the poison. He came ther-

therfore on Easter Sonday vnto the king wholay
at the riuert Deruent, where the courte was.
He entred thereinto the palace as an embassadour,
which had an earnest messe from his prince,
and when with craftie speache he had a litle made
the prince attent to his fained embassaye, he stekte
forth sodenly, and drawing his sword from vnder
his garment, flew to the kinge. Which when Lilla,
the kinges most faithfull seruant saw, and ha-
uing no buckler readie at hande, wherewith he
might defend the king from present death, he
stepte straightway with his owne bodie betwene
the kinge, and the stroke. But this murderer
strooke his sword so farre, and fiercely into them
both, that through the bodie of this seruaunt now
slaine outright, he greeously wounded the king
himselfe. Which when he had donne, being
straightway beset with the weapons of the kinges
garde, euen in that tumult also, with the same
bloudy sword, he slew another whose name was
Fordhere.

Now it happened, thur the same night of holy
Ester Sonday, the Queene brought forth, and was
deliuered of a daughter, whose name was Ean-
fled. For the which childe when the king in pre-
sence of the bishop Pauline gaue thankes to his
Goddes : the bishop contrarie wise began to
praise, and geue thankes to our Lord Christ, and
said certaintely to the kinge, that he had obtained
of Christ by his prayers, that the Queene might
be deliuered safely, and without greate grieve:
with which his wordes the king being much deli-
ted, promised that he would renounce all idols,
and euer after serue Christ, if so be that Christe
would now graunte him his life and health, and
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victorie also in his warres , which he purposed to
haue against this king Euichelme , who had sent
in such sorte this Ruffian , and manqueller, that
had wounded him. And in pledge of perfourming
this his promise , he assigned and graunted to bil-
hop Paulinus this his daughter, to be Christened ,
who was the first baptised of all the Northum-
berlandes, with twelue other of the kinges fami-
lie vpon Whitsonday following. At which time
the king also being recouered of his wounde, that
he had lately receiued, made an army, and marched
forth against the West Saxons, at which battaile
he flew, or els tooke prisonners, all them whom
he vnderstoode to haue conspired to his death.

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So retournynge home to his countrie victour ,
and conquerour, yet would he not by and by , or
without farder counsel receiue the Christian faith:
although truly he worshipped not idols from that
day, that he promised he would serue Christe, but
sought ever after diligently of the right reuerend
father Paulinus the reason, and trade of faith, and
conferred with his counsellers and nobles, whom
he knew to be wifest , what were best , as they
thought, to be done in these matters. And moreo-
uer (as he was by nature a very wise man) sitting
oftentimes alone, for a great space , in much si-
lence of ouward voice, but in his inward thought
discoursing with himselfe, he discusseed, and deba-
ted in his minde diuersly, what he shold doe in
this case , and what religion were best for to be
followed.

*How Pope Boniface exhorted this king with his letters
to the faith.*

THE X. CHAPTER.

And beholde in the middest of these cogitations, he happily received from Boniface bishop of the see Apostolique letters exhorting him to the faith. The copie of which is such : To the most puissant Prince Edwine king of the Englishmen Boniface Bishop, and seruant to them that serue God. Although the high secret powre of Gods diuinitie cannot be expressed by wordes or speeche of man (for it consisteth by the greatness therof, of so vnpeakable, and so vnscherable an eternity , that no force nor strength of wit is able to compyle or compasse, how great it is) yet for as much as the goodnes of God, opening the gates of our hartes to the knowlege of him selfe, doth mercifully powre into mens mindes by secret inspiration , such thinges as he will shalbe spoken of himselfe : we haue thought good, to extende our priestly care and duetie , in vttering vnto you the riche store of our Christian belief, that bringing likewile vnto your vnderstanding, the gospell of Christ, which he commaunded to be preached to all nations , we might bring vnto you the cup of life and saluation. The goodnes therfore of the highest maiestie of God (who with his only worde, and commaundement hath made, and created all thinges, the heauen, the earthe, the sea, and all that in them is, setting a decent order wherin they should consist) by the counsell of his coeternall worde, and the vnicie of the holie Ghost,

Matt. 18.

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Ghost, made man of a peece of earth, to his owne image and liknes, and gaue him moreouer such a prerogative of excellencie, that he preferred him and set him ruler ouer all his other creatures, assuring him beside of an euerlasting perpetuity, so that he kept the bounde of his commaundements.

This God the father, the sonne, and the holie Ghost, which is the inseparabile Trinity, all mankind from the East to the west worshippeth with holsome confession, and adoreth with a firme faith, as the creator of all thinges and their maker. To which God, euuen the high honours of Empire, and the puissant powres on earth are lowly subiecte, because by his only ordenance and dispensing, all kingdomes be geuen and graunted. Whose mercifull goodnes encreasing alwaies, and ayding eche of his creatures, hath vouchefased most merueilouslie, to enkendle with the heate and feruour of the holie Ghost, the cold hartes of those nations which inhabit the vttermost partes of the earth, that they also might knowe him, and belieue in him. For we thinke your highnes hath fully heard, and vnderstood, by this time (the countre lying so neere) how our Redemer of his mercy hath wrought wonderfully in the illuminating of the most excellent Prince our deere sonne, kinge Audubald, and all his subiectes, and we with a certaine long looking of heauenly hope, trust, that the like miracle and gratioule gifte, shalbe geuen from God aboue also to you, especially wheras we understande the Soueraine Ladie your wife (who is a parte of your bodie) to be illuminated with the hope of eternall life, by the regeneration of holie baptisme.

Wher-

Wherfore we haue thought it good to exhort
you in these our prelent letters , most ernestly,
and with all affection of inward charitie, that
abandoning all idols , detesting the worship and
honour of them, forsaking the fond foolishnes of
your Godds temples , and despising the deceit-
full, entisementes of your false loth-layinges; ou
wyl now beleue in God the Father Almighie,
and in his sonne Iesu-Christe , and in the holie
ghoste: that so beleuing, you may be absolued, &
loosed by the working powre of this blessed, and
inseparabile Trinitie , from the bondes and capti-
uitie of the diuell, and hereafter be made partaker
of lyfe euerlastinge.

Now if you long to knowe in how great fault,
and offence they are, which worship idols , and
embrace the wicked superstition of them, the ex-
amples of their destroying and perdition (which
are esteemed as Gods) can sufficiently informe
you, of whom king David in his psalmes sayth
thus: *All the goddes of the gentyles are dyuels, but our Lorde bath made the heauens.* And agayn. *They haue
eyes, and see not : they haue eares, and heare not : they
haue noses, and smell not : they haue handes, and feele
not : they haue feete and walke not.* Therfore al such
are made like vnto them, as put any hope or confidence
in them. For how can they haue verue or powre
to helpe anie man, which are made of a corrupti-
ble matter , and wrought by the handes of your
inferiours, and lubieates ? And how could they
get any abilitie to hurt, or helpe, wheras mans art
and crafte only, hath applyed a deadlie similitude,
and lykenes of a bodie to them? who (were they
not moued by you) the selues, could never wagge
nor walke, but lyke astone let fast in one place,
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So are they buylded vpp,, hauing no vnderstan-
ding in the worlde, but be dull with insensible-
nes it selfe , and starcke deade. Therfore we can
not by any discretion and iudgement finde our
vpon what blindnes, and deceite of minde, your
worship , and obey thofe Godes , to whom your
owne selues haue geuen the image , and represen-
tation of a bodie.

Yt behoueth you then ; to receiuue now the
signe of that holie croffe, by which mankinde
was redeemed , and execrating all dangerous de-
ceites of the diuel, shake from your hart his sub-
tiltie and guyle , who euer maliceth , and enuy-
eth at the workes of Godes goodnes. Yt behou-
ueth you also, to set handes on these Godes, which
hetherto you haue made your selfe of one metal or
other. You must, I say, teare then, rent them, and
bruise them to peeces. For the verie dissoluing &
breaking of them, that neuer had lyuely spirit, or
breath in them, nor could not by any meanes take
of their makers sense and feeling , the breaking, I
say, of them shall plainly shew you, that in dedee
it was nothing at al, which you haue hitherto so
reuerentlie worshipped, wheras you are your selfe
far better, then they be: for you haue received of
our Lorde a liuely spirit , and Almighty God
hath brought you , although by manie ages , and
diuers degrees and kindreds , from the stocke of
the first man Adam , whom God himselfe made,
and gaue life vnto.

Come you, therfore to the acknowledging of
him , who hath created you , that hath breathed
into yow the spirit of life, that for your redemp-
tion hath sent his only begotten son who should
take you out of originall sinne , and reward you

alter, with the ioyes of heauen, being now deliuered from the diuels powre, and malice. Receive therfore the wordes of the preachers, and harken to the ghospel of God which they shew vnto you: that beleeuing (as we haue alreadie sayd) in God the father, and in Iesus Christ his sonne, and in the holie Ghost, that blessed, and inseparabile Trinitie, forlaking all honour and worship of diuels, and expelling from you the ernest entisifg of that poisoned, and your most deceyfull enemie, you may be borne againe by water, and the holie ghost, and by the only helpe, and bountifullnes of God, dwell with God (in whom you shal beleuee) in al brightnes of euerlastinge glorie. And here we haue sent you the blessing of S. Peter, heade of the Apostles, & your good guide, & gouernour: that is, a shirte layde with gold, and a cloke of the finest sorte we haue from Ancyra. Which we beseeche your hyghnes to accept with so good a hart and will, as you vnderstande it to be sent you from vs.

How this Pope exhorted the Queene also, that she should diligently and earnestly seeke for the kinges saluation.

THE XI. CHAPTER.

THIS bishop sent also letters to the Queene. And the transcript of that epistle, which this holie and Apostolike Pope Boniface directed from Rome to Quene Edelburge wyfe to kinge Edwin was this. *To the most high and vertuous Princesse Queen Edelburge, his dere daughter, Bishop Boniface seruant to them that serue God.*

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CHVRCH OF ENGLANDE 195 Lib.4
The bountifullnes of our redeemer by his greate prouidence , hath offred mankinde (whom by the shedding of his owne pretiouse bloude , he hath deliuered from the bonde and captiuitie of the dyuell) fudry wayes , and manie healpes by which they might be sauie : insinuating by diuers meanes into the mindes of the gentiles the knowledge of his name , that thereby they might be Christened , and acknowledge their creatour. Whiche thinge that it hath ben by the gifte of God bestowed on your honour , the mysticall regeneration of your purifyng in baptisme, doth plainly declare. And truly our hert hath ioyfully reioysed, for this greate benefite of our Lordes bountifullnes to you : who hath vouchsafed to enkendle a sparke of right religion in you being now conuerted to him , that thereby he might after easely enflame with the loue and knowledge of him selfe, the harte and mindes, not only of your most renowmed , and deere husband , but also of all your lubiectes. For we haue learned by the whiche came to declare vnto vs the laudable conuersion of our most gratiouse, and well beloued son kinge Audubald, that your honour also (after you had received the wonderful sacrament and veritie of Christian faith) doth st yne & excelin good workes, and such as be alwayes acceptable in the sight of God. Therfore let your highnes refraine alwayes , and diligentlie keepe your selfe from the worshipping or idoles, allurement of temples, and from sond south sayinges. And so persisting with a sure & vnchangeable deuotiō in the loue of your Redeemer , watch you, and labour, neuer ceasing to bestow your paines continually to the greate, and enlarging of Christian faith.

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For when as for our fatherly charitie we had enquired somewhat of the state of your derely beloued husband, we vnderstoode that he serued & obeyed so far forth to the abomination of idolatrie , that he wold not yet shew anie obedience, or geue eare to the voice and counsell of Gods preachers, which newes was vnto vs no smale grieve, that a parte of your owne bodie, should remaine in this sorte alienated from the knowledge of the highest , and of the inseparabla holie Trinitie: wherefore as becometh a father to doe , we haue deferred no longer to send vnto you (our daughter in Christe Iesu) our good counsell and frendly warninge , exhorting you, that whereas you are now your selfe indued with Gods grace, and diuine inspiration, you defer not henceforth to be instant at all times, warning him in season, or out of season, and still calling on him, vntil he also by the helping hande of our Lord , and Sauiour Iesus- Christ , may be coupled with you in the number of Christians: that you may lo mucha the better , and with a surer bond of societie accompanie him, and hold the lawes and rightes of wedlock with him. For it is written : *they shalbe two in one flesh :* and how can it be said , that there is vnitie of conionction betweene you , if your husband by the darknes of detestable errour, shall abide still alienated from the brightnes of your faith ? Ceasse not therfore to aske with continuall prayer of the greate mercie, and longe suffringe of our Lorde, the benefite of his illumination and conuersion, that whom the knot of carnall affection hath made now as one bodie, those also the vnitie of faith may preserue in perpetuall societie, after their departure out of this life.

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Be you then instant, most vertuous daughter, and with endeuour hasten speedelie to mollefie the hardnes of his harte with godly remembrances, and diuine precepts. Shew him plainlie how excellent a misterie it is, that you by beleeuing, haue your selfe obtained. And how maruailous a rewarde you shall haue hereafter, because you are now regenerat by baptisme. Enflame his colde stony harte, with ofte expressing the manyfolde graces of the holie ghost: that he settinge aside by such often exhortations his bodelie & earthlie worshipping of Idols, the heate and warmeth of diuine and heauenlie faith may inflame his vnderstandinge, that it maye truly appere to be fulfilled in you, which is spokē in holy scripture. *The infidell and vnbeleeuing man, shall be saued by the fafhfull and beleeuing woman.* For vnto this end you haue your selfe receiued fauor, and mercy of our Lorde, that you should render and yelde vnto him as your Redeemer, the multiplied fruyte of your faith, and other good giftes, which he hath committed to you. Which thinge that you may fulfill by the gratiouse helpe of his goodnes, we cease not to aske with our daylie prayers.

In these therfore our premises, shewing you the duerie of our fatherly loue and charitie, we exhorte you, that hauing the opportunitie of a bearer, you will speedely declare vnto vs those thinges, which the mightie powre of God shal vouchsafe to worke merueylously by you, in the conuersion of your husband, and all your subiectes. That we (which carefully long, and hartelie looke for happie newes of the saluation of you, and all yours) by this your tydinges may be comforted and made glad, and perfectlie knowing the

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and made glad, and perfectly knowing the lighte
and brightnes of Gods fauour and mercie to shyne
amongst you, we maye with ioyfull confession
geue full and whole thanks to God the geuer of
all good thinges, and to blessed S. Peter the che-
feste of his Apostles. In the meane time, we haue
here sent you the blessing of S. Peter your patron
and heade of the Apostles. That is a looking glasse
set in siluer, and a combe of iuory, gilted with
golde. Whiche we praye your goodnes to accept
with that benignitie of minde that the same is
sent vnto you.

*How king Edwinc was prouoked to receiue the faith,
by a vision appearing to him in his bannishment.*

THE XII. CHAPTER.

THUS much did Pope Boniface by his letters,
for the conuerting of king Edwinc, & all his
coutrie, which king was also much furthered,
and almost forced to receaue the faith, and to
vnderstād the holesome precepts of Christiā do-
ctrine by an oracle, & vision from heaven. Which
the goodnes of God vouchſafed to shew him, while
he lay bannished in Kinge Redwaldes courte,
King of the east Englishmen. For when bishopp
Pauline had wel perceued, that the princes haughty
courage, could harldie be brought to the loutie
humblenes of Christianitie, and that it would
with much adoe be bowed and bent to beare the
mysterie, and burden of Chrsles crosse: when
he remembred also, how he had now laboured
a longe time, both with preaching to the
people, and with praying to Gods mercie for
the saluation of Kinge Edwinc, and all his
subiectes;

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subiectes: at the lenght hauing learned in spirit
(for so it is most likest to be thought) what vision
that was, which had longe before ben shewen
from heauen vnto the Kinge, he made no de-
layes at all, but camē speedely to the Kinge, and
warned him to fulfill and accomplish his vowe,
which in the vision that had appeared to him ha-
d promised to doe, in case he were deliu-
red from his present miseries, and restored againe
to his raigne, and kingdome. The vision was this.

At what time King Edelfryde Edwines pre-
decessour, with greuouse pursuynge, put Edwin ^{A vision by}
to flight, and made him lie pryuely, and lurke in ^{the which}
diuers places of other realmes, for manie yeares ^{Edwin the}
space as a bannished man, at the length Edwin ^{first King of}
came to King Redwald, beseechinge him, that ^{Northum-}
he would saue him, and defend his life from ^{berland.}
the traynes, and earnest serche of this his deadlie
ennemie. Who gladly entertained him, and pro-
mised to fulfill this his requeste, and petition.
But after that King Edelfride had heard say, that ^{was called}
Edwine was seene in that prouince, and un-
derstood that he liued there, and dwelled fami-
liarlie with all his companie, forthwith he sent
his Embassadours to King Redwald, with a
great somme of monie, to procure Edwines death
but it preuailed nothing. Then sent he the second
time, and the thyrd time also, offring greater gifte
and more plentifullie, both in gold and syluer,
threatning him at the last warres, if his request
were not accōplished. Then King Redwald ethes
dreading the threats, or corrupted with the bribes,
graunted his request, and promised that he would
put Edwyne to death himselfe, or else yealde him
vp to the imbastadours.

Which thing when a certayne faithfull frende
of Edwynes had marked and well vnderstoode,
he entred incontinent to the chamber where Ed-
wyne purposed to take his rest (for it was now an
houre within nyght) and calling him forth, tolde
him what the king had promised to doe against
him : sayeng in the end thus : I shall therfore (if
it so please you) leade you out of this prouince, &
bring you into such a place, that nether king Red-
wald, nor yet king Edelfryde shalbe able to finde
you. To whom Edwyne answered in this maner:
Sir, I thanke you most hartelie for this your great
gentlenes, but yet I can not folowe your counsell
herein. For first, I must not breake my promesse,
which I haue made to so greate and mightie a
Prince as is king Redwald, especially wheras he
hath done me no harme, nor wronge, nor hath
as yet shewed any hatred, or displeasure towrdes
me. And truly if I must of necessity dyethus, I had
rather he shold put me to death, then any baser
man or person of lesse nobility. Agayne whether I
pray you should I now flye, who haue so many
yeares, and so long time walked lyke a vagabonde
through all prouinces of this yle of Britannie, on-
ly to auoyde and eschew myne enemies snares, &
assaultes?

Now when this his frende was gone, Edwyne
remained without alone, and sytting sadly before
the palace, began to be troubled with many stort-
mes, and vexations of thoughts, as a man not
knowing what to doe, or whither to goe in this
so ruefull case. After he had ben longe vexed with
inwarde, and priuie troubles of mynde, burning
inwardly with the close fire of secret sorow behold
in the great silēce, & quiet of midnyght, he sawe

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CHVRCH OF ENGLAND. 201 Lib. 2

a man vtterly vnknownen to him both for visage
and countenaunce , and also for his aray and ap-
parel, to approche and drawe toward him. Whom
because he had espied thus at a blushe , and so
strangely delguised, he was not a litle a fraide. The
straunger cometh even vnto him, greteth him, and
asketh him, wherfore he fete so sorowful on the
stone abrode watching, & all alone at that howre,
especially when other men were within at rest,
and in their deepe sleepe? Then Edwine likewi-
se demaunded of him, what he had to doe ther-
with, if he passed ouer the night within dore , or
els without ?

To whom this man answered, and said: Thinke
yee not but that I know the cause of your
heauines, and watch, and also of this your solitarie
sittinge with out dores. For I know certainly
who yee be, and wherfore you are so sad, and
sorrowfull, and also what mischiefe you feare shal-
lie shall befall you. But tell me of frindship, what
reward would you geue him , that should now
rid you quite out of all these sorowes & troubles,
and persuade king Redwald, that neither he him-
selfe shoulde hurt you, nor yealde you vp to your
enemies , that they might sliae you ? When Ed-
wine answered , that he would geue all that he
possible could to anis such an one for reward of
so good a turne , this man added moreouer and
said: But what if beside this , he do warrant you,
that you shalbe a kinge, and all your enemies van-
quished, yea and that in such sorte, that you shall
not only excell all your auncient progenitours,
but also far passe in powre all the kinges of En-
glishmen, which haue euer ben in this countries?
Here Edwine being made more firme, and con-
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stant by ofte questoining, doubted not to promise, that in all pointes, and at all times, he would be answerable with worthie thankfulnes to the man that should bestowe vpon him so greate benefites.

Then this man spake the third time and said : But tell me againe, what if beside all this, the same man, which sheweth you now before hand truly, and vnfainedly, that you shall hereafter surely, and vndoubtedly haue such and so greate benefites, can geue you also better counsell, and more profitable for your soules health , and saluation, then euer any your parentes, & auncesters heard of, would you then consent , and obey him , and harken to his wholsome sayinges ? Here Edwine promised out of hand without any longer delaie , that he would altogether followe his lerning and doctrine, which both could, and would deliuer him presentlie from so many miseries, and so greate daungers as he was in, and exalte him afterward to the raigne and souerantie of his countrie : which his answere was heard, and taken. Then this man straightway (which had so long talked with him) laide his right hande vpon Edwines heade, and said : when these thinges therfore shall happen herafter in such sorte vnto you , remember well this time, and this our talke , and defer not at that time to fulfil & accomplish this, that you do now promesse to me. Which being said, by and by he vanished away , to the entent that Edwine might vnderstand and perceave , that it was no man, but a ghoste which appeared to him.

Now when this young prince was lefte alone, and sate there solitarily, reioysing with himselfe
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CHVRCH OF ENGLANDE. 203 Lib. 2.

for this gentle consolation, and good comforde,
but yet very carefull, and much museing with
himselfe, who it shoulde be, or whence he shoulde
come which had thus spoken, and talked familiarie
with him, beholde his forsayd frende came
againe, and greeting him cherfully, arise Edwine
(laide he) and come in, let passe this your carke
and cares, set your harte at rest, and take your
quiet sleape, for the kinges minde is chaunged.
Neither doth he purpose now, or intend to doe
you any wronge, but rather to defend you, and
accomplish his promised faith vnto you. For af-
ter he had shewed the Queene in secret that his
purpose, which I told you of before, she dehorted
him most ernestlie, and withdrew him from so
euill, and so deadly an intention, saying : that it
was in no wise mete for such a king, of so greare
power, and honour, as he was, to sell his best,
and dereft frend(being now brought into straitenes
and miterie) for a litle gold: Nor that he
should breake his faith, and promise, which ought
to be more esteemed then all treasures, or not a-
bide by his word, for the couetousnes and loue
of a litle monie.

But to be short the king did eué as his Ladie had
counseilled him to doe. For he not only not be-
trayed, and yelded to the Embassadours this ba-
nished man Edwine, but holpe him rather to the
kingdome. For as soone as these Embassadours
were thus with deniall departed home, he gath-
ered incontinently a mightie armie to conquerre
King Edelfrede, whom he slew without diffi-
cultie (because he marched forth against him ha-
stily and with a weake and vnordered hoste)
in the borders of the Marshland men, at the

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Este side of the riuier called Idle. For in deede king Edelfride had not time, and space enough graunted him to gather all his forces together, and to ioyne his powre with well dispoling his hoste, and souldiers in order. In this skirnishe Renier king Redwalds sonne was slaine: and thus Edwin, according to the oracle which he had receiued, not only auoided the daunger of his most deadly enemie, but also by his death, succeeded in the honор of his Souerainty, and kingdome.

Now therfore to returne againe vnto my purpose, though Bishop Pauline seriouly preached the word of God, yet kinge Edwine flacked and lingered to beleue him, vsing yet for a certaine space, at diuers competent houres to sitte solitarie (as I haue said before) and diligently to comptre with himselfe, what were best to be donne, and what religion was best to be followed. At which solitary meditation of the prince, this good and godlie bishoppe Pauline entred on a daie into the palace, and cominge to the kinge, laied his right hand on his heade and asked him, whether he remembred that signe, or no? The king sodenly trembled therat for feare, and when he would haue fallen downe at Paulinus feete, the bishoppe lifted him vp, and spake after a familiar sorte, thus vnto him.

Behold, o Soueraigne Prince by the bountifullnes and powre of our Lord and God, you haue escaped the hande and vengeance of your most hated, and dreadfull enemie. Behold also, by his most gratiouse goodnes, you haue obtained the Soueraintie of raigne, and rule of the kingdome. Remember now therfore the third thinge, which you promised him, and deser no longer to per-

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CHVRCH OF ENGLANDE. 205 Lib. 2.
forme, and accomplish the same, by receauing his
faith , and keeping his commaundements, who
hath deliuered you from your temporall aduersi-
ties , and exaltered you to the honour , and maiestie
of a king. Whose holy will if you will hereafter
obey, and euer more doe his pleasure, which by
me he preacheth , and declareth to you, he will
also deliuere you from the perpetuall tormentes of
hell, and make you partaker with him in heauen
of his eternall kingdome , and blisse without end.

*What counsell king Edwines had of the nobles and
peares of his realme, for the recessing of the Chris-
tian faish: and how one of his Bishops, profaned and
brake downe the Idols auerters.*

THE XIII. CHAPTER.

WHICH worde when the king heard,
he answered immediatly, both that
he woulde , and also that he was
bounde to receaue this faith, which
B. Pauline had preached , and taught. But yet I
thinke it good(squoth he)first to confer, and com-
mon hereof with my friendes, the nobility , and
peares of my realme : that if they shall happelie
thinke herein, as I doe, then we may be Christen-
ned all together in the founte of life. Whereunto
when Bishop Pauline agreed , king Edwine cal-
ling the states together, consulted with them, and
asked seuerally eche of them , what maner of do-
ctrine this seemed to be, which vntill that daie had
neuer ben heard of before ? And how they liked
the honour , and woshipping of this new God,
which was preached now amongst them ?

To

To whom Bishop Coyfi , the first of all his Bishops answered: May it like your highnes to proue and trie well what maner of doctrine this is which now is preached vnto vs. But this much shall I surely say , and as I certainly knowe , protest , and confess vnto you , that the religion which vnto this day we haue euer obserued and kept , hath no vertue , nor goodnes in it at all : for none of your graces subiectes hath ben at any time more ernest , and diligent in worshipping of our Godes then I haue bene : and yet notwithstanding manie of them , haue receiuied of your graces bounteousnes more ample benefites , then I haue , manie of them more higher dignities , then I haue : and manie of them haue ben better prospered in all they tooke in hande to doe , or sought to gette , then euer I was. But if the Gods could haue done , ought , they would haue rather holpen me , who at all times serued them so duely. Wherfore it remaineth , that if these thinges which be now newlie preached to vs , shalbe founde after good examination , the better , and of more strenght , & stedfastnes , that then without longer delaie we haften to receiue , and embrace them.

To this perswasion , of bishop Coyfi , another of the nobles conlenting by and by saide: such semeth to me , deare Soueraigne , the present life of men here in earth (for the comparision of our vncertaine time , and dayes to liue) as if a sparowe beaten with winde and wether , shoulde chaunce to flie in at one windowe of the parlour , and flitting there a litle aboue , straight way flie out at another , while your grace is at dinner in the presence of your Dukes , Lordes , Capitaines , and high

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CHVRCH OF ENGLANDE. 207 Lib. 2,
high garde. The parloure it selfe being then
pleasaunt, and warme with a softe fire burning in
the midest therof, but all places, and waies abrode
troubled with tempeste, raging stormes, winter
windes, haile, and snowe. Now your grace con-
sidereth, that this sparrowe while it was within
the house, felt no smart of tempestuouse windes
or rayne, but after the shorte space of this faire
weather and warme ayre, the poore bird esca-
peth your sight, and returneth from winter to
winter againe. So the life of man appeareth here
in earth, andis to be sene for a seafon, but what
may, or shall folowe the same, or what hath gone
before it, that surely knowe we not. Therefore
if this newe lerning can enforme vs of anie bet-
ter suertie, my thinkes it is worthie to be fol-
lowed.

Thus or in like manner said the rest of the el-
ders, and the kinges counsellers, no doubt by the
holie inspiration of God himselfe. Only Bishop
Coyft was not content to rest him here, but mo-
reouer, said that he would note with diligence
this Pauline, and marke what he said of that God,
whom he preached vnto them. Which thing
when he had so donne according to the kinges
will and pleasure, he returned againe, and with a
lowde voice saide. I vnderstood certes longe a
goe, that in verie deede, it was euuen nothing
which we worshipped as God, for the more cu-
riously that I sought for the truth in worshipping
our Gods, certainly the farder was I from it, & the
lesse I founde it. But now doe I plainly perceau
and knowe, that in this Paulinus preaching and
teaching, is that truth and veritic, which is able
to

to geue vs the greate gifte of life, of saluation,
and of blisse euerlastinge. Wherfore I counsell, and
exhorte you my most Soueraigne and deare Prince,
that we may out of hande curse our temples
and abandon them , and burne downe with fire
our Idolatrous aulters, which we haue heretofore
erected in vaine, & consecrated without all fruite,
and profitte.

But that I may be short, and come nere my pur-
pose, the kinge gaue his full, and plaine consent to
this holie man, bishop Pauline, willing him to
preache the gospell freely, and himselfe renoun-
cing there all Idolatrie, promised that he would
receauue , and embrase the faith of Iesu Christ.
And demaunding then , of this before said Coifi,
bishop of his sacrifices, who shold first profane
the aulters, and destroye the temples of Idols,
with all the grates , and barres wherwith they
were enuironned? Marry (quoth he) I will. For
who may better then I, which once by folishnes
worshipped, and highly esteemeid them ? There-
fore to the good example of all other, I will now
my selfe through the wisedome of God (who is
one only , and true God) geuen vnto me, beate
downe , and vtterly destroye the abomination of
our temples. So forsaking in this wise all super-
stitious custonne , and vaine dreade, he besought
the King to graunte him harnesse , and armoure,
and there with a greate courser , and mighty cou-
ragious stalion horse, on which he mounted lustly
& with al sped, he rode forth to batter, and beate
downe to the grounde the idols. Now it was not
laful for a bishop of the sacrifices, either to wear
harnesse and armoure , or to ride on other then a
mare. But Coyfi made smale compte thereof, for
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CHVRCH OF ENGLANDE. 209 Lib. 24

being alredie well harnessed, and strongly gir-
ded with a sworde about his loynes, sittynge fast on
the kinges courser and stronge stalyon, he tooke
also in his hand a speare, and so did marche and
set foorth against the pernitious idols. Whiche
fght when the people sawe, they thought he had
bene madde. Yet he for all that stayed not, but as
sonē as he appreched nereto the tēple, he profaned
it, casting thereon the spēare which he held in
his hande; and (much reioysing now, because he
knew the true worship of God) commaunded the
companie which wer ethere with him, to destroy
the temple, to fyre the idolatrous aulters, and, to
breake the barres, grates, or whatfoever orna-
mentes were there about. And truly the place
where those Idols sometime were, is now to be
scene, not far from Yorke at the rysing of the ri-
uer Derwent, and is at this present day called,
Gomund in Gaham. In which place, the bish-
opp Coyfy by holy inspiration of the true God,
polluted, and destroyed the aulters of the false
Goddess, which himselfe before had solemnly con-
secrated.

*How king Edwine and all his subiectes, were made
Christians, and in what place bishop Paunlyn
baptised them.*

THE XIV. CHAPTER.

Then King Edwine, with all the nobilitie of
this countrie, and most parte of the commons
receiuued Christes faith, and came to the lauatory
of holie regeneration the xi. yeare of his raygne,
which was the yeare of our Lorde 627. and about
The first
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tion of the
English
Prince in-

*Noribum
berland, or
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An. 637.*

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the 180. after the entrance of the English men into Britanie. He was Christened at Yorke on Ester Sonday, which was the 12. of April, in S. Peter the apostles church, which in al speede he had set vp of wood, while he was cathechised and instructed there in the faith against his Christening. In this city of Yorke he appointed a Bpshops See, for Byshopp Pauline his informer and teacher, at whose request and petition, as sone as himselfe was Christened, he buylt in that same place a greate temple of stone, for an ample and large Cathedrall church, in the middest whereof, he would haue enclosed this his owne propre oratoire, which himselfe had first made of wood while he was instructed in the faith, and before he was yet baptised. Layeng therfore deepe foundations about this his first oratoire, he begā to buyld ther a fayre church foure square. But before the wall therof came to its iust hyghnes, the king was slayne by cruel death, and left that royal worke to be ended and perfected by king Olwald his successor.

Now Pauline from that time 6. yeares after, that is, to the end of king Edwynes raygne, preached the worde of God continuallie (by his good leauue and fauour) through out all that prouince, and they beleueed him, & were Christened, whower preordinatid to lyfe euerlastinge: amōgelt whom was Offride, and Eadfride, king Edwines sonnes, which he had in his bannishment by dame Quenburge daughter to Cearl king of the Marshes. After whom, his other children, which he had by Queene Edilburge, were baptised, as his sonne Edilhune, his daughter Edilfride, and an other of his sonnes called Buskfrea, of which the two first were taken out of this mortall lyfe in their infancie or tender youth, and buried in the church

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CHVRCH OF ENGLANDE 277 Lib. 2
of Yorke. Ifsy also Offrides sonne, was Christened
likewise, with manie other of the nobilitie,
and diuers honorabile men. And (as it is reported)
then was the feruour of faith and ernest desire of
holie baptisme; so greate amongst the people of
Northumberland, that on a certaine time, when
bishop Pauline came with the kinge, and Queenes
maiestie, to the courte, or princes palace at
Adregin, he stayed there with them six and thirty
dayes, only occupied in catechising and instructing
the people in the faith of Christ; and afterward
baptising them: in eche of which daies, he did
nothing els from morning to eueninge, but in-
struct them with the word of God, and teach the
faith, and saluation in Christ Iesus, to those which
flocked thither out of all places and villages ther-
about. Whom after he had thus informed, and
taught, he baptised in the flood Elene, for that
was the next water, which he could conuenientlie
vse for baptisme. This towne Adregin, in
the time of the kinge and after commers, waxed
rude, and deserte, and another was built vp for it in
a place called Melwin, and this much did bishop
Pauline in the * Bernicians prouince.

But in the countrie of the *Deires, where he lay
most commonlie with the kinge, he baptised in
the flood Suale, which runneth fast by a village ad-
ioyned to Cataracte, for as yet there could not be
builded oratories, fontes, or places of baptisme,
in this newe begon, and late founded Church:
But yet was there builte a greate Church in the
coast & champion called Downe, where was an-
other of the kinges courtes, and palaces. Which
Church the painims that flewe king Ed-
wine, burnt afterward with the whole village.

* In North-
umber-
land.
+ In Yorke
shore.

In steede of the which palace , the kinges euer after made their mansion place in the countrie called Loides , but the aultar of the before mentioned church escaped the fire, because it was made of stone , and is kept to this present day in the monasterie of the right reuerend Abbot, and priest Trunwulse, standing in the wodde Elmete.

*How the prouince of the Este English, received the faish
of Iesus-Christ.*

THE XV. CHAPTER.

Now had King Edwine (by common reporte) such a zele, and earnest deuotion toward the Christian faith, that he perswaded Carpwald Kinge Redwalds sonne , and King of the Est English, to leaue off the vaine superstition of idols, & to come with his whole realme and embrase the true faith , and to receaue the sacrament of Christ his church. For his father Kinge Redwald before him was Christened in kent, but alas in vaine, for returning home againe , he was seduced by his wife, and certain other peruerse doctours. And being in such wyse depraued from the sincerite and purenesse of faith , his end was worse then his beginning. For he would seeme, after the maner of the olde Samaritans to serue both Christ, and his owne false Godes , as he did before : for in one temple he had erected an aultar for the sacrifice of Christ, and an other little aultar for burnt sacrifices, to his Idols and diuels. Which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) sayd that it dured so vnto his time , and witnessed that he sawe it himselfe in his childhooде.

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CHVRCH OF ENGLAND. 213 Lib 2

Truly this afore-named king Redwald, was a noble prince of byrth, although vile and base in his actes and deedes, for he was King Tityls son, whose fathers name was Woffa, of whom the kinges of the east english men are called Woffinges. But King Carpward not long after he had ben Christened, was slaine by a gentile, and paynim, named Richbert. And from that time three yeares after, the prouince liued in gentilitie, falling from Christian religion, vntill at the last Sibert King Carpwalds brother toke the kingdome, a man in all al pointes learned and most Christian. Who whiles his brother was yet alive, lyuing bannished in Fraunce, was Christened there, and instructed in the holie mysteries of our faith, of which he went about to make all his realme partaker, as soone as he came vnto the crowne.

Whose good endeuour herein, bishop Felix did most earnestly fauour, and with greate prais The count-
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*How the prouince of the Este English, received the faith
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THE XV. C H A P T E R.

Now had King Edwine (by common re-
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CHVRCH OF ENGLAND. 213 Lib 5

Truly this afore-named king Redwald, was a noble prince of byrth, although vile and base in his astes and deedes, for he was King Tityls son, whose fathers name was Woffsa, of whom the kinges of the east english men are called Woffinges. But King Carpworld not long after he had ben Christened, was slaine by a gentile, and paynim, named Richbert. And from that time three yeares after, the prouince liued in gentilitie, falling from Christian religion, vntill at the last Sibert King Carpwalds brother toke the kingdome, a man in all al pointes learned and most Christian. Who whiles his brother was yet alive, lyuing bannished in Fraunce, was Christened there, and instructed in the holie mysteries of our faith, of which he went about to make all his realme partaker, as soone as he came vnto the crowne.

Whose good endeavour herein, bishop Felix did most earnestly fauour, and with greate praise applye himselfe, who when he came from Bur-
gundy (where he was borne, & toke holie orders)
into Britany to Honorius the archebishop & had opened this his desire & godly purpose to him, the Archbisshop gladly gaue him licence, & sent him forth to preache the word of God vnto the forsayd Este english. Where certes his zele and vertuous desire proued not in vayne, for this holie husbandman, and happy tiller of the spirituall filde, found in that nation plentifulnes offruite, and encrease of people that beleeuued him. For he brought all that prouince beinge now delyuered by his helpe from their long iniquitie, and vnhaftines, vnto the faith and workes of iustice, and in the end rewarde of perpetuall blisse, and happines for euer, according to the good abodement of his

*The coun-
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called the
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glish) con-
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the faish.*

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name, which in Lattin is called Felix, and in
our English tounge soundeth happy. He was
afterward Bisshopp in the citie of Dummocke,
Dummocke where when he had ruled the church of Christ
17. yeares in that dignitie, and in that prouince, he
ended his life in peace.

*How Pauline preached in the prouince of Lindisse, and
of the estate of king Edwynes raygne.*

THE XVI. CHAPTER.

*Lincolne-
shire.*
*Teſellum
Lindecolis-
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tis.*

Bvt byshop Pauline continued still, and at
this time preached the worde of God in the
prouince of Lindisse, which is the next toward
the South bancke of Humber, bending even vn-
to the feas fide, where he first conuerted to our
Lord the maior of Lincolne, whose name was
Blecca, withall his householde. In which citie
he buylt a wel wrought church of stone; the roufe
whereof eyther for long lacke of reparations, or
by the spoyle of enemies, is now cast downe. But
the walles thereof stande yet to be scene at this
present daye, and yearly some or other miracles
are wont to be shewen there, to the greate good
and comforte of them which faithfully feeke
therefore. In this church after Iustus departure
vnto Christ, Pauline, consecrated Honorius,
Archebishop of Canterbury, as I shall shew more
conuenientlie hereafter.

Now as touching the faith, and beleefe of this
prouince, a certayne preift, and abbot, a man of
good credit, and to be beleeuued, whose name is
Deda, of the monasterie of Peartan told me, that
one of the elders of that couent (as he reported
him

CHVRCH OF ENGLAND. 215 Lib. 2

him selfe) was baptised with manie other of the people there, at none daye by byshop Pauline in the presence of King Edwine , and in the flood of Trent, nere the citie. Thwolfsing acester: which father and elderly man , was wont to describe Paulinus person, saying that he was a taule man, somwhat crooked backt , and blacke of hayre, lene in face, and hauing a hooked & thinne nose, in contenaunce both dreadful, and reuerend, who had in his chappell one James by name, who was a deacon , and an industrious and diligent man, noble certes and of greate fame in Christ , and his church , who liued also euuen vnto ouz time.

In those dayes such was the peace , and tranquilitie through out al Britannie, which way soeuer King Edwines dominions lay , that (as it is yet in a common prouerbe) a weake womā might haue walked with her new borne babe ouer al the yland euuen from sea to sea, without any kinde of dommage or daunger. Moreouer this King did so much tender his subiectes , and the welth of the commons, that in most placeswhere he saw fayre clere springes breaking out by the highwayes syde, he enclosed them in quicke fet boures for the refreshing of wayfaring men , hauing by greate brasen basens to bath , or washe in. Whiche basens eyther for feare of the kinges displeasure no man durst farder touch then to his owne present vse and necessarie, or no man woulde take them away for the loue , and good will they boore to their prince: Who was for the tyme of his raygne so honoured and loued , that triumphing banners , and flagges were borne before him , not in warre only, but also in peace wher-

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soeuer he wentabrode , or rode with his garde
in progresse about the greate cities, townes , and
sheres of his dominions. Yea euen when he passed
through the stretes to any place, there was caryed
before him that kinde of flag or streemer , which
the Romans calle Tufa, and the English men now
a Thuuisse.

*How kinge Edwyne receaued letters of exhortation
from Pope Honorius, Who sent therwith a palle to
byshop Pauline.*

THE XVII. CHAPTER.

AT what time Honorius , Boniface his suc-
cessor , was bishopp of Rome , and late in
the see Apostolike , when he had vnderstood that
the Kinge of Northumberland , and all his sub-
iectes in that countrie , were conuerted to the
faith and confession of Christ by Paulinus prea-
ching, he sent the same bishopp Pauline a palle , &
letters to King Edwine, exhorting him , and his
subiectes , with fatherly loue and charitie, to per-
sist , or rather to goe forward in this true faith
which they had now receiued. The tenor of which
letters is such. To the most puissant prince and his
most vertuous sonne in our Lorde Iesus-Christ
Edwine King of the English men, bishop Hono-
rius seruant to them that serue God sendeth grea-
ting. So is your Christian loue, and integritie fy-
red with the flame of faith, to the worshipping of
your creator & maker , that it shineth far & wyde
& being declared through al the worlde, bringeth
forth he fruit of your weldoing. And truly then
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CHVRCH OF ENGLAND. 217 Lib. 2;

you knowe your selfe best to be a king, when after you are taught by theright & true preaching, you beleene in almighty God your king and creator, worshipping him, adoring him, and rendring to him the sincere deuotion of your hart, as far forth as mans weaknes, and poore ability can attaine vnto. For what other thinge, I pray you, are we able to offer vnto our God, then that perfisiting in good works, and confessing him to be the maker of mankinde, we worship him, and redily render our vowes, and prayers vnto him? Therfore we exhorte you (our most derely beloued sonne in our Sauiour Christ Iesu) as it is meete for a louing father to doe, that you endeouour all maner of wayes you can, with ernest will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours vnto his grace. And so shall he which hath vouchefafed to bring you in this present world from all errorre to the knowlege of his only name, prepare for you in the world to come, a mansion place in heauen. Be you therfore often occupied in the reading of S. Gregories workes, who was a man certes of blessed memorie, our good predecessor, and your true preacher, and Apostle. Haue before your eyes continually, the greate zele of his doctrine, and good affection, which he gladly practised for your soules health and saluation, that by this meanes his vertuous prayer may both encrease your kingdome, and also prosper your people. And that in the end he may represent your all, as clene soules, and without fault, before the throne of almighty God.

Now as concerning these things, which your grace desired to be ordained and appointed by vs
for

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for your priestes, we haue without all delay pro-
uided the same, and truly the rather for your sin-
cere and vnfained faithes sake, which hath ben at
diuers times, and by diuers relations, as also now
by the bearers of these our presentes, commenda-
ble declared vnto vs. We haue therfore with the
rest of our rules and orders, sent here two palles,
for the two metropolitans of your country, that
is, for bishop Honorius, and bishop Pauline.
Willing and commaunding, that when one of
them is called out of this mortall life to the mer-
cie of God, then shall his mate and fellowe which
is yet a liue, subrogate by this our authority, an-
other bishop metropolitane in his place which is
deceased, which thinge we doe graunte vnto
them, as well for your good affection to vs, and
loue to the truth, as also for the distance of pla-
ces, and of so greate prouinces and countries, as
lie betwene Rome and Britannie: and lastly to
the intent, that we might in all pointes shew your
highnes, how our consent, and agreement is euer
more redie at hand, to your deuoute zele, and er-
nest desire of Gods glorie. Who keepe your grace
alwaies in perfecte health, and prosperity.

*How bishop Honorius, who succeeded Iustus in the bis-
hoprike of Canterbury, received from Pope Hon-
orius a palle, and letters.*

THE XVIII. CHAPTER.

Now about this time died Archebishop Iu-
stus, the tenth daie of Nouember, and Ho-
norius was chosen in his place. Who comming
to Archebishop Pauline to be appointed thereto,

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THE CHVRCH OF ENGLANDE. 319 Lib. 2.

met him at Lincolne, and there was consecrated, and instituted bishop of Caunterbury. And is now numbred the fift after S.Austin. To whom also Pope Honorius sent a palle with letters, in which he commaunded the verie selfe same thinche, that he wrote before in his epistle to King Edwine. Which is, that whensoeuer the bishop of Canterbury, or the bishoppe of Yorke were departed this life, then the other which remained a liue, and is yet prelate of the same degree, should haue powre and authority, to ordaine another priest in the Archebishopsro me, which is now deceased, that so it might not to be nedefull alwaies to trauaile, and toile by sea and by land as farre as to Rome, for the institution, and appointing of an Archebishop. The copie of the Popes letters, I think not much amisse to be here inforted in our historie.

To Honorius our derely beloved brother, Honorius sendeth greeting: Among manie other prerogatiues, and gratiouse giftes which our mercifull Redemer vouchesafeth to geue to his poore seruaunts, this doth he also bountifullly graunte vs of his meere liberality and goodnes, that by brotherly comforte and frendlie letters, as it were by an inward looking on our hertes, or an outward beholding of our mutuall visage and countenaunces, we represent, and shew in our selues a certaine loue, accord, and vnity. For which gratiouse benefit, we render thankes vncessantly vnto his high maiesy, and besech him in most suppliaunte wise, to stregthen and confirme you with his mighty powre continuallie, that you may ernestly laboure alwaies in preaching his holie gospell, and profit therein:

that

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that you may followe the rule, & steppes of your
heade and master, blessed S. Gregory: that Christ
may sende by you, greater encrease vnto his
Church: and lastly that the soules alredy wonne,
(which hath proceded of the first planting of bles-
sed S. Gregory) may in more ample wise encrease
in faith, and prosper in good workes, in the feare
of God, and perfecte charity. And so I trust the
promises of our Lord shall hereafter take place in
you, and this his blessed voice call you to eternall
Mark. 11. blisse and ioyfulnes: *Come vnto me, all you that la-
bour, and trauaile, and I will refreshe you.* And
Mark. 24 againe: *O my good, and fafhull seruant, because thou
hast bene fafhull ouer a litle, I will appoinete thee
ouer-seer to a greate deale, come in, vnto the ioyes of thy
Lord and master.* And thus much, derely beloued
in the way of exhortation, we haue promised, of
the abundance of our charity, and loue towradess
you.

Now as concerning the priuileges of your
Churches, we haue not deferred to graunte you
such thinges, as we haue thought metest for you.
Therfore to answer your requestes herein, looke
what authority, we in the steede & place of S. Pe-
ter heade of the Apostles, haue graunted vnto you,
by our expresse commaundement in letters dire-
cted to our dere sonne Edwine your kinge, we
will you keepe, and obserue the same. Which is:
that when one of you is departed this mortall life,
the other which is lefte a liue, shall assigne an-
other bishop in the departed Archebishops rome
and dignety. And for the better doinge, and orde-
ring herof, we haue sent vnto eche of you a palle,
that by the authority of this our commaunde-
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THE CHVRCH OF ENGLANDE. 221 Lib. 2.

ment, your orderly and due institution, may be acceptable in the sight of Almighty God. Wherin, to condescend and graunte thus much vnto you, we were moued by the longe iourney, and tedious traualing by see, and lande from Britannie to Rome, that no hinderance may happen hereafter to your Church, by any pretended occasion any manner of way, but rather that you may farther set forth the faith and deuotion of the people committed to your charge. Almighty God keepe you in good health, most dereley beloued brother. Geuen the 11. of Iune in the 24. yeare of the raigne of our most gratious and soueraine Lorde Heraclius Emperour. Also the thirde yeare, of the most happiest Cesar Heraclius the sonne. The 7. Indiction: the yere of our Lord 633.

How first this Pope Honorius, and after him the elected Bishop Iohn, sent letters to the Scottes for the keeping of Easter, and against Pelagius heresie.

THE XIX. CHAPTER.

THIS Pope Honorius, sent letters also vnto the Scottes (whom he vnderstoode to erre in the obseruation of the holy time of Easter, as I haue before specified) diligentlie exhorting them, that they would not esteeme or thinke their owne small number, wiser then the Churches of Christ, either auncient, or newly conuerted, which haue ben heretofore, or be now at this present day any where through the whole world, in celebrating any other Easter, then after the common accompte of Easter, and according to the vniforme decrees of all bishops in the world, who haue vpon that

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that matter late in Sinodes, and concluded a cer-
tain order in generall counsels. To whom also
for the amending of the same errorre, Ihon, Seuer-
inus successour, who next succeded Honorius,
when he was yet but elected, and nominated bish-
op of Rome, directed letters of greate authority
and full of good lerning: plainly prouing in them,
that Easter Sonday must be compted, and obser-
ued, from the 15. moone, vnto the 21. as it was
proued, and allowed by the first Nicene Coun-
cell.

Moreouer he warned them in the samme epistle,
to auoide, and escheue, Pelagius heresie, which
he vnderstode, did begin to rise, & springe againg
amongest them. The beginninge of which epistle
was thus: To our dereft beloued, and the most
vertuous prelates, Thomian, Columban, Chro-
man, Diman, and Bathan Bishops: Chroman,
Herman, Lawltran, Stellan, and Segian Priests:
to Saran, and all other doctours, or Abbotes of
Scotland: Hilarie, Archeprieste, and keeper of the
vacant sea Apostolique, Ihon Deacon, and in the
name of God elected, and chosen Bishop of the
Primiti. same holie see: and Ihon, the chiefe Secretarie,
and keeper of that sea Apostolike, and Ihon also
seruant of God, and Counsellor of the same see
&c. Your letters which you sent to holie Pope
Seuerine, a man worthie of happie and long me-
morie, haue had as yet no answere made to them,
for the matters, which you required, becaule the
Popes holines departed this life before your let-
ters were brought hither, which we haue now
opened in this vacancie of the holie see, lest the
ignorance of so greate a question might haue la-
sted longe, and bene vndiscussed amongst you.
In

CHVRCH OF ENGLANDE. 223 Lib. 2.

In which letters we have read, & perceaued, that certaine of your prouince, labouring against the right faith, goe about to renewe an old heresie, refuling very ignorantie our Ester, in which Christ was offred our true palcall Lambe to God his fathir, and entending to celebrate the same with the Iewes in the 14. moone &c. By this beginning of their epistle it appeareth plainlie, that at that time this heresie was but a litle before risen in Scotland: And also, that not all the countrie, but certaine of them onlie were infected therwith. Now when these before mentioned prelates of Rome had shewed the customable obseruation of Easter, thus in the same epistle they wrote of the Pelagian heretikes, which were in Scotland.

We vnderstand also by your letters, that the poison of Pelagius heresie beginneth now to springe againe amongst you: which we most ernestlie exhorte, and counsell you vtterlie to forsake, & to prouide that the poysoned infection of so deadlie an heresie, sinke no farder into your mindes, but to labour that you maie vtterlie forget it. For you ought to remembre, how this execrable heresie, hath longe sithens bene condemned, and hath bene abolished, and put out of remembrance, not onlie these two hundred yea-
res, but is also yet at this present, dailie condemned of vs, with continuall curses, & all they excommunicated which followe the same. We therefore exhorte, and request you, that you suffer not their ashes to be stirred, and blow vp amongst you, whose strength and weapons be burnt and consumed. For what Christian harte is there, which detesteth not to death, and abhorreth
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their prowde intent and wicked wordes, which
dare affirme, that a man may liue, and be without
sinne, euen of his owrie voluntarie will, and not
through the grace of God? And then to consider
againe the trueth hereof, it is blasphemie, and ex-
treme foolishnes to say: that a man is without
sinne, for he cannot possibly be so, neither euer
any was, but only the mediator of God and man,
Christ Iesus our Lord, who was verie and true
man, conceiued and borne without sinne, for as
for other men, they are all borne in originall sin-
ne, and doe beare the witnes, and token of Adams
first preuariation, and breaking of Gods com-
maundement, yea, although they liued without
actuall sinne, according to the Prophet, saying:

*Psal. 50. Behold, I was conceiued in iniquity, and my mother
hath brought me forth in sinne, &c.*

*How after Kinge Edwines death, bishop Pauline re-
turned to kent, and there tooke the Bishoprike of
Rotchester.*

THE XX. CHAPTER.

When King Edwine had most trium-
phantlie raigned both ouer the En-
glish & Britons the space of 17. yea-
res (in some of which as about the
number of 6. yeres, he had himselfe ben subie-
cte to Christ, and euer looked for his raigne, and
kingdome) Cardwell king of the Britons made
a rebellion against him, hauing ayde and succour
therunto, of Penda a stout man, and of the blood
of the Kinges of Marshland, ouer which nation
afterward he had by diuers chaunces of fortune,
rule

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CHVRCH OF ENGLAND. 22. Lib. 2

tale and gouernance, for the space of 22. yeares.
Now when they had thus ioyned battaile, and
entred fight with kinge Edwine in a great, large,
and plaine field, called thereof Heth-filde, they
stewe him there at the last, the 4. daye of Octo-
ber, in the yeare of our Lorde. 633. and of kinge
Edwynes age the 47. yeare: whole whole hoste
was either presentlie murdered there, or shame-
fullie put to flight. In which warres one of kinge
Edwines sonnes, that lustie, and warlyke yonge
prince Offryde, was killed, before his father died.
The other sonne Edsfryde of verie vrgent necessity
fled vnto kinge Penda for succour. Of whom after-
ward against his promised faith, and his fol-
leme othe, he was most cruelly put to death in
the raigne of kinge Oswald.

At this time there was a verie greuouse per-
secution in the church, and a fowle murder of
the Northumberlandes, especialie bicause that
one of the Capitaines, which caused this per-
secution, and aduersitie, was a painim: the other
though not a painim, yet was more fierce and bar-
barouse, then any heathen, or painim. For kinge
Penda with al the nation of the Marshland men,
was whollie geuen to Idolatrie, and altogether
heathen, and vnchristened. But king Cardwell,
although he had the name of a Christian, and pro-
fessed that kind of life, yet was he in mynd & ma-
ners so rude, and outrageouse, that he woulde not
spare either womens weaknes, or childrens inno-
cence, but put all to death with greeuous, and
bytter torments, according to his beastly cruelty
and vnmercifull tyrannie. Wasting a longe time,
and raging ouer al the provinces, purposing more-
over with himselfe, to exterminate out of the

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borders of Britannie the whole nation of English-
men , and to extinguish the verie name of them,
Neither did he ought esteeme or anie thing reue-
rence , and honor the Christian religion which
the English men had. So that vnto this day, the
Britons maner , and custome is , to sett light by
the faith, and religion of English men. Neither wil
they in anie one point more communicate with
them , then they would with heathens, and paify-
nims. Kinge Edwines head was brought vnto
Yorke, and afterward caryed into S. Peters church
(which church he himselfe had begon to buylde,
but his successour king Oswald finished it , as we
haue before declared) And there layed in S. Gre-
gories chappel. By whose disciples, and of whose
preachers, he had in his lyfe time receiuied , and
learned the word of true life.

Thus was the state of Northumberlante much
troubled with this greate slaughter , and cruell
persecution : Seing therfore there was none o-
ther remedie, nor any saftie could be founde, but
only by flight, bishop Pauline accompaning the
good Queene Edelburge , with whom not longe
before he came into that countrie, tooke ship,
and returned againe to kent. And was there verie
honorablie receiuied of Honorius the Archebi-
shop, and of kinge Edulballid. His guide, and go-
uerner in iorning vnto kent, was Ballus one of the
strongest of kinge Edwines chiefe garde. This
bishop brought away with him from the coun-
tries of Northumberland Eanfride king Edwines
daughter , and Wulcfea his sonne. It sy also Of-
frides sonne , and nephue to king Edwine. Whiche
two yonge princely children, this tender mother
for feare of kinge Edbald , and Oswald, sent into

Fraunce

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Fraunce , to be brought vp in king Digoberts courte, where they both died in their infancie, & were buried in the high church, with such honour as is meete for kinges sonnes, and innocent babes of Iesus Christ. He brought moreouer away with him much pretious plate of king Edwines: amō gest which was a greate golden crosse and a golde chalice consecrated for the ministerie of the aulter , which are yet both referued, and to be seene at this day in the Cathedral church of Cāterbury.

Now was the see of Rotchester vacant at this time, for Romanus bishop therof, sent from the Archebishop Iustus legat to Pope Honorius, was drowned in the tempeſt , going to Italie. Then bishop Pauline at the offer of bishop Honorius, and at king Edubaldes request, toke that charge on him, and kept Rotchester dioces, vntill, at his ful and ripe age, he quietlye departed this transito rie lyfe, was receiued into the blesse of heauen, with the godly fruit, and reward of his labours, & tra nailes , that he fuffered here one earth for Christ his truth, and Gospell. Who at his deceaſe left in his church of Rotchester his palle , which he had receiued from the Pope of Rome, & in his Arch bishoprike of Yorke, he left Iames his deacon a good & godly man. Who liuing long after in that church by preching & baptisynge, toke many praiers out of the diuels teeth , and wonne many soules vnto Christ. Of whosename the vilage hath a name at this day, in which he for the most part abode, & dwelled nere vnto Cataract. Who because he was coning in ſōge, & musicke, & also in the office & ſeruice of the quyre, when that contrie was more quiet, & the company offaithful begā a little & litle to increase againe, ſetvp a ſchole emongest them

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Churche
musike first
practised in
the North.

and professed to be a maister of church musyke, &
and singinge, according to the fashion and maner
of the Romans, and the Diocelans of Canterbury.

Which thinge when he had so done a
longe time, with greate profit, at the langht

(that I may vse the worde of scripture)

being a man well strooken in

age, full of yeares, & hauing

seen many good dayes, he

walked the wayes

which his fa-

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CHVRCH OF ENGLAND'E. 229 Lib. 2



THE
THIRD BOOKE
OF THE HISTORIE
OF THE CHVRCH
of England.

*How the first successours of kinge Edvvin, did both for-
sake the faith of their nacion, and also lost their
kingdome. Moreouer bovv the most chyssian kings
Ofvvald restored both.*

THE I. CHAPTER.

KINGE Edwin beinge slaine in battaile, the sonne of Elfrike his vncle by his fathers syde (called Ofrich) after that he had hearde Paulin preache , receaued the faith , and succeded him in the gouernance of the Deirans : of which prouince he had the petigree of his parentage , and the first beginning of his kingdome. But the realme of the Bernicians (for the nation of Northumberland had been deuided of olde time into these two countries) was ruled by Edelfrides sonne, named Eanfride, who had of that prouince the beginning of his kinred and kingdome. For during all the time of Edwi-

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nes raigne the sonnes of kinge Edelfride , who
(as we layed before) raigned before Edwin, were
banished with a greate numbre of noble young
gentillmen , and so liued amonge the Scottes , or
Redshankes : where they were instructed accord-
ing to the Scottes doctrine , and had receiued
the grace of baptisme .

These younge princes after the death of their
enemie kinge Edwin retourninge in to their cou-
trie, Osrich the eldest of them toke the kingdome
of the Deirans , and Eanfride the second sonne
the kingdome of the Bernicians: but alas as both
had now receiued the yles of an earthly king-
dome , so likewise both in geuing and abandoning
them selues to the diuell, lost the diuine my-
steries of the heauenlie kingdome , wherein they
were instructed , and yelded them selues againe
to be defiled wirth the former olde filth of Iaola-
tric. This Apostasie remained not longe vnpunish-
ed , for Kadwallader the king of Britons with
wicked force, but with worthy vengeaunce, slew
them both the next sommer, yssuing out with all
his host. At what time he murdered first Osrich
vnpreaded and his whole armie, pening themsel-
ues miserably within the lубurbes of their owne
cieie. Thé afterwird when by the space of a who-
le yere, hauing possessed the prouinces of the peo-
ple of Northumberland, not as a king that were a
conquerour , but as an outragious cruell tirant
destroying them, and with tragicall slaughter ren-
ting them in pieces : he put Eanfride also to death
coming vnto him very vnauidisely with twelue
chosen souldiers , mindinge to treate vppon a
peace.

That same yere continueth vntill this daie vn-
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CHVRCH OF ENGLAND. 238

happy and hatfull to all good men, as well for the Apostacie of the English kinges forsaking the religion of Christ; as also for the king of Britaines furiose tyrannic. Wherefore the historiographers and writers of that time haue thought it best, that the memorie of those Apostate kinges being vtterly forgotten, the selfe same yere should be asigned to the raigne of the king that followed next, which was Oswald a man dearely beloved of God. Who after that his brother Eanfride was slaine, coming vnlooked for with a small armie, but fenceid with the faith of Christ, the Britons cursed capitaine and that victorius hoste, whereof he made his vanit that nothing could be able to withstand it, was vanquished and slaine in a certain place, which in the English tonge is called Denises Burne, that is to say, the riuer of Denise.

*Hew by the signe of the Crosse, whiche the same kinge
set vp when he fought against the Barbarous Bri-
tons, he conquered them: and among diuers other
miraculous cures, a certayne younge man was hea-
led of a desease in his armie.*

THE II. CHAPTER.

The place is shewed vntill this day, & is had
in greate reuerence, where Oswald when he
should come to this battaile, did set vp the signe
of the holie crosse, and besought God hum-
bly vpon his knees, that with his heauenly
helpe he would succour his seruautes being
in so great distresse. The report also is, that
(the crosse being made with quicke speede,

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and the hole prepared wherein it should be set) the kinge being feruent in faith did take it in hast, and did put i[n] the hole , and held it with both his handes, when it was set vp, vntill it was fastened to the earth with duste which the souldiers heaped about it. Now when this was done, he cried out a loude to his whole armie : Let vs all kneele vpon our knees , and let vs all together pray earnestlie the almighty, living, and true God mercifully to defende vs from the proude and cruell enemie: for he knoweth, that we enterprise warres in a ryghtfull quarell for the saufegard of our subiectes. All did as he commaunded them, and thus in the dawning of the day they marched forth, encountred with their enemie , and (according to the merit of their faith) atchieued & wonne the victorie. In the place of which prayer, manifold miraculous cures are knowe to be done, questionlesse in token and remembraunce of the kinges faith. For euen vntill this present day, many men do customably cut chippes out of the verry tree of that holy crosse , which casting into waters and geuing thereof to sick men and beastes to drinke, or sprinkling them therwith , many forthwith are restored to their helth. That place is in the English tongue named heauen-feild, and was so called long before, not without a sure and a certaine foresight of thinges to come , as signifying vndoubtedly , that in the same place a heauenlie memoriall was to be set vp , a heauenlie victorie should be gote , heauenlie miracles should be wrought and remembred, euen vnto our dayes.

This place is nere to that wall which standeth toward the northeast, wherwith the Romaines did once in time past compasse all whole Britanie.

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CHVRCH OF ENGLANDE. 222 Lib. 3

from sea vnto sea, to keepe off the iuasions of fo-
renners , as we haue declared before. In the selfe
same place , the religious men of Hagstalden
church (which is not far from thence) haue now
of lōg time been accustomed to come eueryere ,
the eue and the day that the same king Olwald
was afterward slaine, to keepe Diriges there for his
soule, and in the morning after psalmes being say-
ed, solemnely to offer for him the sacrifice of ho-
ly oblation. This good custome longe continuing
the place was made more holy, and is now much
honoured of all men by reason of the church
that was lately built and dedicated in the same
place. And not without cause, considering that
no signe of the Christian faith , no church , no
aultar was sett vp in all the whole countrey of
the Bernicians, before that this vertuous warrier,
moued with harty deuotion of vnfaigned faith, did
sett vp this baner of the holie Crosse , when he
should fight against his cruell enemie. It shal not
be beside our pupose, to recount(of many which
were done) yet one miracle more , mightily
wrought at this holie Crosse.

One of the Religiouse men of the foresaid
church of Hagstalden , called Bothelme (who ly-
ueth yet at this daye) a few yeres past, when by
chaunce in the night he went vnwares on the yse,
sodaynely falling downe, he brake his arme, and
began to be so vexed with the greuous anguishe
thereof , that for vehemencie of payne he was not
able to bring his arme to his mouth. This man
hearing that one of the brethren had appointed to
go vp to the place of the same holy crosse, prayed
him that at his retурne he would bring him a pie-
ce of that blessed wood , saying that he beleueed
that

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that by Gods grace he might haue his health therby. He did so as he was desired:and when he was come home againe about the euening, the brethrē being set at the table to eate, he gaue the defeasēd party some of the old mosse , wherewith the outermost part of the wodde was couered. Who sitting also then at table , and hauing at hand no better place to lay vp the gift wherewith he was presented, put it in to his bosome. After going to bed, and forgetting to lay it a syde , he let it ly all night in his bosome. At midnight he waked, and feling a colde thing lying nere to his syde, stirring himselfe to finde what that should be, sodenly he founde his arme and hand hole and sounde, as if he had never had the desease.

How the same king (at his owne request) received Aidan of the Scottishe nation, and gaue him a Bishops see in the Ile of Lindisfarne, now called Holy Island.

THE III. C H A P T E R.

SHortly after that the same Oswald was come to the Crowne, he being desirous, that all the people; which he began to rule, shoulde be instruēt in the grace of Christian faith , wherof now he had very great proues in vāquishing his forein ennemis, he sente to the Peeres of Scotland , among whom he living in banishment , and the souldiours which were with him were Christened , making a request vnto them , that they would send him a prelate , by whose doctrine and ministery the realme of England which he ruled, might both learme the gistes , and also receive the Sacraments of our Lordes faith . Neither

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ther was this godly request denied him. For bishop Aidan was directed straight vnto him, a man of maruaillous meekenesse, godlinesse, and modestie: and one that had a zele in Gods quarrell, although not in every point according to knowledge. For he was wont to keepe Easter sunday from the fourteenth day after the chaunge of the mone, vntill the twentith: according to the custome of his country, wheroft we haue diuers times made mention. For the north part of Scotland, and all the Redshanks, did in that manner euen at the same time solemnise Easter sunday, thinking that in this keeping of Easter, they followed the aduertisement written by the holy praise-worthy father Anatholius, which how well it was done of them, the skilfull in Christian religion are not ignorant. Truly the Scottes, which dwelt in the southe coastes of the Ile of Ireland, had long agone learned to keepe the fest of Easter by the Canonicall approued custome, being aduised thereto by the Pope sitting in the see Apostol-like.

To this bishop Aidan, king Oswald appointed holie Iland for his see and bishoprick, according as he had himselfe desired. This place with flowing and ebbing is twise euery day like an Ile enuironed with the surges of the sea, twise made to stand as maine lande, the bankes being voided againe of the sea waues. By the vertuous aduise of this good bishop, the kinge glad & ready to follow the same, much enlarged the church of Christ through his dominions. And in this most godly endeavour both of the Prince & of the bishop, this was a gracious and pleasant sight, that wheras the bishop was vnskillful of the English tonge, & the kinge

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kinge by reason of his longe banishment in Scot-
land, vnderstode and spake the scottish very well,
when the bishop preached the faith of Christ, the
king was interpreter of the heauenly worde to
his dukes and subiectes.

Hereupon for the space of a longe time, people
flocked out of Scotland into Britanie, and such as
were called to the high degree of priesthod, be-
gan with great and fervent deuotion to preache
the worde of faith to those prouinces of En-
gland, which king Oswalde gouerned, baptising
all such as beleued. Therefore Churches were
builded in places conuenient : the people reioy-
cing, assembled together to heare the woord of
God, possessions and territories were geuen by
the kinges bountifullnesse, for the foundation of
religious houses : the little children of England
and elder folkes, were by the Scottes their in-
struktours, trained and traded vp in obseruation of
regular discipline. For they were for the most
parte monkes, all such as came to preache. Aidan
the bishop himselfe was a monke, of the Ile which
is called Hydestinate. The house of his religion
was no small time the head house of all the mo-
nasteries almost of the northren Scottes, and of the
Abbies of all the Redshankes, and had the sou-
raintie in ruling of their people. Which Ile in
very deede, belongeth to the iight of Britanie,
being seuered from it with a narow sea : but by
the free gifte of the Redshankes, who inhabited
those partes of Britanie, it was now lately be-
stowed vpon the Scottishe monkes, in considera-
tion of their vertuous sermons and painefull
preaching, whereby they received the faith of
Christ.

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CHVRCH OF ENGLAND. 237 Lib .3

*When the nation of the Pittes (otherwise Redshankes)
receased the Christian faib.*

THE IV. CHAPTER.

For in the fife hundredth three score and fifte
Anno 563
yere of our Lordes Incarnation at which time
Iustine the younger succeding Iustinian, had re-
ceiuied the gouernment of the Romaine Empire,
a priest and Abbot, notable by his habit and reli-
gious life called Columban, came from Ireland
into Britany, to preache the word of God to the
Redshankes that dwelt in the North, that is to
say, to those that by high and hideous ridges of
hilles, were disleuerned from such Redshankes as
dwelt in the south quarters. For the southerne
Redshankes, who had their dwelling places in
the same mountaines, did long before (as they
say) receive the true faith and abandoned idolatry,
at what time the woord was preached vnto
them by the right reuerend Bishop and Blessed
man, Ninia a Briton borne, who was at Rome
perfectly taught the faith, & misteries of the truth
whose se the English nation hath euen now no-
table for the name and Church of Saint Martin
the Bishop, where he also doth rest together with
many holy men. Which place appertaining to the
Bernicians prouince, is commonly called *Ad can-*
didam casam, at the white cottage, for so much as
there he made a Church of stone after an other fa-
tion, then the Britons were wont to builde.

Columban came to Britannie when the most
puissaunt King Bride, Meilocheus sonne raigned
over the Redshanks, in the ninth yere of his rai-
gne,

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gne , and did by his learning and example of life,
conuerterthat nation to the faith of Christ, in con-
sideration whereof the aforlaide Ile was geuen
him in possession , to make a monasterie : for the
Ile is not greate , but as though it were of ffe families
by estimation. His successours kepe it vntil
this day , where also he lieth buried, dying at
the age of 77. yeres , about 32. yeres after that he
came into Britanny to preach. But before that he
trauailed to Britanie, he made a famous mona-
sterie in Ireland, which for the great store of okes, is
in the Scottish tong called Dearmach , that is to
say , a filde of okes: of both which monasteries
very many moe religious houses were afterward
erected by his scholars, both in Britanie , and also
in Ireland, of all which, the same Abbey that is in
the Ile where in his bodie lieth buried, is the head
house. This Ile is alwayes wont to haue an Ab-
bat that is a priest , to be the ruler : to whom both
the wholle countrey, and also the bishops them-
selues , ought after a straunge and vnaccustomed
order to be subiect , according to the example of
the first teacher , who was no bishop , but a priest
and monke. The report is , that some things are
written by his scholars concerning his life and
sayings: but yet what maner of man so euer he was,
we know this of him for most certaine , that he
left successors , men that excelled in great conti-
nence , in passing charitie , and vertuous trade of
religious life.

In obseruing the high feast of Easter , they tru-
sted to vncertaine circles , and no maruaille consi-
dering that no man sent vnto them , the decrees
made in generall counsailes , for the keeping the-
towf. Yet they diligently obserued all such workes
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of denotion and chast conuerstation, as they could
learne in the prophets , in the ghospels , and the
Apostles writings. This keping of Easter conti-
nued no small time with them, to wit , vntill the
feuen hundredth and sixteneth yere of our Lordes
Incarnation , the space of an hundredth and fiftie
yeres, after they receiued the faith. But when the
right reuerend and holy father and priest Egbert,
came to them from England , liuing in Christes
quarell in exile in Ireland , being a man very well
learned in the holy scripture , and singulare for a
perfect life , which he had lead many yeres toge-
ther, they were reformed by him, and brought to
kepe Easter vpon the true right and laufull day.
Neuerthelesse they did not alway before that time
solemnise and keepe the feast of Easter vpon the
fourteenth day after the chaunge of the moone, ac-
cording to the Iewes custome (as some men sup-
posed) but on the same day, though another weke
then was conuenient. For they knewe (as Chri-
stian men do) that the resurrection of our Lord,
which was on the first day of the weeke , ought
alwaises to be celebrated on the first day of the
weeke also : but as ignorant and highvplandish
men, they had not learned when the same first day
of the weeke , which now is named Sounday ,
should come. Yet for as much as they continued
in perfect charity, they deserued to attaine the per-
fitte knowledge of this thinge , according as the
Apostle promileth saying: *And if yee be of another munde, God will reveile that also vnto you.* But hereof
we shall treate more at large hereafter, in place
conuenient.

Of the

Of the life of Aidan the Bishop.

THE XV. CHAPTER.

FROM this yle therefore , and from this counten of monkes founded by holy Columban , Aidan was sent and consecrated bishop to instruct Englande in the faith of Christe , at what tyme Segenius abbot and priest was head of the same monasterie. Wherein among other lessons of goodlife, he left the Clerkes a most hol-some example of abstinence, and continence. This thing did chiefly commend his doctrine to all men, that the learning which he taught, was cor-respondent to the life that he lead. And why ? He was not greedie after worldly goods, he was not enamoured with present vanities , his ioye & comfort was, forthwith to distribute to the poore that met him , all that was geuen him of kinges or other wealthie men of the worlde.

He vfed to trauaile continually both in the city and in the country , neuer on horse backe, but alwayes on foote, except peraduenture great need did force him to ryde. And in his trauaile, what did he ? Forsooth whom so euer he met , riche or poore , incontinent abyding for a time with them, either he allured them to receiue the faith, if they were out of the faith , or strenghtened them in the faith , if they were in it , exhorting them oftsoones no lesse in workes then wordes, to almesse geuing , and other good deedes. And his religious lyfe so farre passed the slackenes and key-colde deuotion of our time , that all they which went with him , were they professed in religion,

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went with him, were they professed into religion; or were they lay brethern, gaue them selves continually to contemplation, that is to say, bestowed all their tyme either in reading scripture, or in learning the psalter. This was the dayly exercise of him and his brethren to what place so euer they came. And if by chaunce it had hap-pened (which yet happened seldom) that he were bidden to the kinges banker, he went in accompaigned with one or two clerkes, and taking a shorte repast, he made speedely hast to reade with his brethren, or els went oþerwhere forth to pray.

*Sine adiūt
sive Laicis*

Every devout man and woman being, at that time taught by his examples, tooke vp a custome through all the whole yere, sauing betweene Ea-ster and whitsontydé, vpon weniday and fryday to contineyn in falling vñill three of the clocke in *Wensdaye* the after none. If rych men had done any thing a-*& fridays* myslle, he never for hope of honour, or feare of displeasure spared to tel them of it, but with shar-pe rebuking amended them. If any gesse or stran-ger had come vnto him were he neuer so worshipfull, he neuer gaue mony, but only made them good chere. As for such giftes as in mony were liberally geuen him by riche men, he did eyther (as we haue sayed) deale them in dole for the relieve of the poore, or els he layed it out for the ransoming of thole that had ben wrōgfully soldes; finally many of such, as by mony he had redeemed he made after his iþcholers, bringing them vp in lerning and vertu, & exalting them to the high dignitie of priest hood. The report is that (whe king Oswald desired first to haue a Prelate out of Scotland, who might preach the faith to him

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and his people) an other man of a more austere stomacke was first sent: Who when after a litell while preaching to the English nacion he did nothing preuaile, nor yet was willingly heard of the people, he returned into his country, and in the assembly of the elders, he made relacion, how that in his teaching, he could do the people no good to whom he was sent, for as much as they were folks that could not be reclaymed, of a hard capacicie, and fierce of nature. Then the elders (as they say) began in couisaile to treate at large what were best to de done, being no lesse delyrous that the people shoulde attayne the saluation which they sought for, then sory that the preacher whom they sent, was not receiuied. When Aidan (for he also was present at the counsaile) replyed against the priest of whom I spake, saying. Me thinkes brother, that you haue bene more rigorous, then reason would witt that vnlearned audience, and that you haue not according to the Apostles instruction, first geuen them milke of milde doctrine, vntill being by litle and litle nourished and weaned with the worde of God, they were able to vnderstand the more perfect misteries, and fulfill the greater commaundements of God. This being sayed, al that were at the assembly, looking vpon Aidan, pondered diligentlie his saying, and concluded that he aboue the rest was worthie of that charge and bishopricke, and that he shoulde be sent to instruct those vnlearned paynims: for he was founde to be chiefly adornd with the grace of discretion, the mother of al vertues. Thus making him bishop, they sent him forth to preach, who when he had take his time, euen as before he was knownen to be indued with

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discretion, so did he afterward shew himselfe to
be beautified with all other vertues.

*Of kinge Oswaldes wonderfull religion and
pasting pietie.*

THE VI. C H A P T E R.

K Inge Oswald , and that parte of the Englis
nation of whom he was the Soueraine gou-
uerneour, beinge from thence forth instructed by
the doctrine of this right Reuerend prelate , did
not only learne to hope for the heauenly king-
dome vnknowen to his fore-fathers, but also co-
quered (more then any of his auncestours did)
earthlie kingdomes by the power of the same one
almighty God, who made both heauen & earth.
Brefely all the nations and prouinces of Britanny
which speake foure diuers languages , that is to
saye, the Britons , the Redshankes, the Scottes &
the English , became subiect vnto him. And yet
being aduanced to so roiall maiestie , he was
euer notwithstanding (which is maruaillous to
be reported) lowly to all , gracions to the poore,
and bountifull to all pilgrymes and straungers.

The report is, that at a certaine time, when on
the holy daye of Easter, the kinge and the fore-
sayed bishopp were set downe to dinner, and a sil-
uer dish replenished with princely deinties was set
on the table before them , being now ready to
saye grace , sodenly entered in his seruaunt , to
whom was committed the charge to receiue the
needy , and tolde the kinge , that a very greate
numbre of poore people flockinge from al places,
did set in the Courte , expectinge some almes

from the kinge. Who by and by gaue commandement , that the dainties which were set before his owne person , should be bestowed on he poore , and the dishe of siluer also broken by peecemeale , and be parted amonge them. At the sight whereof, the bishop who sat by the kinge , being delighted with such a worke of mercy , toke him by the right hande and sayed : I praye God this hande be neuer consumed. Which thinge came euens so to passe , as in his blessing he desired , for where as after that he being slaine in battaile , his handes with his armes were cut of from the residew of his body , so is it that his handes to this time continue vncorrupted , and are referued in a siluer shrine in S. Peters church , where with worthy honour , they are worshipped of all men in the kinges citie , which hath his name of a ladie sometime Queene , called Ebbba. By this kings traualle the prouinces of the Deirans , and the Bernicians , which did so deadly hate one the other were reconciled and ioyned together , in one peace and amitie , like as they had bene but one people. This king Oswald , was Edwines nephew by his sister Achas side , as it was meete , that so noble a predecessor should haue so worthie an heire , as well of his religion , as of his realme , & that of his owne kinred.

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CHVRCH OF ENGLAND. 245

How the country of the West Saxons, received the word of God by the preaching of Berinus, Algilbertus, and Eteutherius his successor.

THE VII. CHAPTER.

THe west Saxons (who of old time were called Genisse) received the faith of Christ The west country of Englandas preaching to them the word: who came into Britannie by Pope Honorius appointment, promising in his presence that he wold sow the seedes of Salisburie of the holy faith in the hart of the vttermost coastes of Eglant of Hæfshire. in the raigne of Cynigilus, Berinus the bishopp preaching to them the word: who came into Britannie by Pope Honorius appointment, promising in his presence that he wold sow the seedes of Salisburie of the holy faith in the hart of the vttermost coastes of Eglant of Hæfshire. the diocese of Bathes and welles whether no teacher had o any tyme gone before him In consideration whereof at the commandement of the same Pope, Asterius the bishop of Geane did consecrat him bishop. But at his arriuall into Britanny , and first entering into Genisse, finding that all the inhabitat̄s there were verie painims, he thought it more expedient, to preach the word of God among them rather then in trauailing further to serche for such as he shoulde preach vnto. And thus at his preaching of the gospell in the forsaide prouince, when the kinge himselfe being newly taught the faith was Christened with his people, it happe ned at that time, that Oswald the most holie and verie victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the maruaillous & swete disposition of almighty God. After this solemnitie, both the kinges gaue the same bishop the city of Dogincia for his bishoprike , where after that

Dorchester he had builded and dedicated Churches, and by
In Barke. his paines brought much people to our Lord, he
sleare. departed to God, and was buried in the same.

*Win-
chester.* tie. Many yeares after, when Hedde was bishop, he was translated from thence to the Citie of Venta, and laid in the Church of the blessed Apostles S. Peter and Paule.

After the death of this kinge , his sonne Senwalch succeded him in his kingdome , who refusid to receive the faith & Sacraments of the kingdome of heauen, and shortlie after lost the greate rule of his worldly kingdome also. For casting off the sister of Penda kinge of the Marshes , his true wedded wife, and taking another, he was by Penda assaulted with battaile , deposed from his kingdome , and constrained to flie to the king of the east English men, who was called Anna, with whom liuing in banishment for the space of three yeres, he learned the faith. For this kinge with whom he liued in banishment , was a vertuous man, and blessed of God with plentifull and holy issue, as we shall declare hereafter. But when Senwalch was restored to his kingdome , there came out of Ireland into his prouince a certaine prelate named Agilbertus, a French man borne, yet having made long abode in Ireland , because he read there the scriptures. This bishop of his owne acorde came to serue the prince, and to preach vnto him the word of life : and such was his lerning and industry, that the king entreated him to remaine with him , enduing him with a bishoprik in his dominions, which at the princes request he accepted, and ruled the same people many yeres with priestly authoritie.

At the length the king, who could only speake
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the Saxon tonge, being wary of that foren langua-
ge that Agilbertus vied, did priuely bring into
the prouince, another bishop of his owne langua-
ge, named Wini, who also was made bishop
in Fraunce. And diuiding the prouince into two
dioceses, gaue him a bishops see in the Citie of
Venta, which the Saxons call Vintancester. Win-
Wherfore Agilbertus being highly displeased, be-
cause the king did this without his counsaile, re-
turned againe into Fraunce, and after that he was
aduanced to the bishoprike of the Citie of Paris,
there he died an old man, and very aged. But not
many yeres after his departure out of Britanny,
Wini also was by the same king deposed from his
bishoprike, from whence he departed to the king
of the Marshes called Vulshere, and of him he
bought with mony the see of the Citie of Londō,
and continued there bishop to the end of his life,
wherby the prouince of the west Saxons lacked
no small time a bishop.

At which time the forslaid king of the west
Saxons, being very often disquieted in his minde,
for the great losse and spoile which in his king-
dome he susteined by his enemies, called at last to
his minde, how he had wickedlie expelled him
out of his realme, by whom he had receiuied the
faith of Christ, vnderstanding withall, that by
want and lacke of a bishop, he wanted also the
helpe and grace of almighty God. Therfore he
sent embassadours into Fraunce to Agilbertus, be-
seeching him that he would returne and resume
againe his bishopricke, offering withall to make
satisfaction for that which was past. But Agilbert
excusing himselfe, alleaged that he could in no
wise repaire thither, because he was bound to

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abide at his bishoprike, which he had in his owne country and diocesse: Neuerthelesse to the end he might somewhat helpe him who did most earnestly desire him, he sent thither in his stede a certaine priest Eleutherius by name, being his owne nephew, who should be made a bishop for him, if it were his pleasure, affirming that he deemed him to be well worthy of his bishoprike. This Eleutherius was honourably received both of the people and the kinge, who entreated also Theodore then Archebishop of Canterbury, that Eleutherius should be consecrated their bishop. In which function he liued and laboured many yeares, being the only bishop of that prouince, appointed so by a Synodall decree,

*How Earconbert king of kent gaue commaundement
to destroye Idolls, and of his daughter Eartongath,
and also of his kynswoman Edelburg, virgins de-
dicated to God.*

THE VIII. CHAPTER.

*An. 640.
Idolls first
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England.*

IN the 640. yeare of the Incarnation of our Lord, Eadbaldus king of kent departing this life, left the gouernement of the realme to his sonne Earconbert. Earconbert did prosperously raigne 24. yeres and certaine moneths. This was the first king of England, who of his princely authoritie commaunded that the idolls, which were in all his whole realme should be forsaken and destroyed: and moreouer that the fast of fourty daies, should be kept, and that this his authority might not lightlie be contemned of any man, he appointed mete and conuenient punishments for

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CHVRCH OF ENGLAND. 249 Lib. 83
the transgreflours thereof. Eartongath this prin-
tes daughter, as a worthy childe of such a father,
was a virgin of greate vertu. She serued God in a
Monasterie all the daies of her life, that was buil-
ded in the countrie of Fraunce by an honourable
Abbesse called Fara, in a place named Brige. For
in those daies, when many monasteries were not
yet builded in England, many were wont for the
loue of religious life, to go to the religious houses
of Fraunce, sending also their daughters to the
same to be brought vp, and to be maried to the
heauenly bridegrome : especially to the monasterie
of Brige, and in Cale, and also Andilegum. A-
mong whom was Sedrido daughter to the wife *Virgins*
of Anna king of the east English (of which king *in Monas-*
Anna we haue made mention before) and Edel-
burg, the said kinges naturall daughter, who be-
ing straungers and aliens, were yet both made
abbesSES of the same monasterie in Brige, by rea-
son of their worthy vertues.

This kinges elder daughter Sexburg wife to
Earconhert king of kent, had a daughter named
Eartongath, and of her we will now treate. The
inhabitans of that place are wont euen at this day
to tell of many vertuous deedes and miraculous
signes, wrought by this holy virgin: we only will
be contented to speake somewhat shortly of her
departure out of this world, and passage to a bet-
ter life. The time and houre of her calling to God
being at hand, she began to visit in the monastery,
the celles of the sicke, especially of such her sisters,
as either for age, or for vertuous conuersation
were most remarkable. Vnto whose prayers low-
ly commanding her selfe, she signified vnto
them the approaching of the houre of her death,
according

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according as she had vnderstood by reuelation,
The reuelation (as she reported) was such. She
said, she had seen a company of men apparellled
in white, enter into the same monastry, of whom
asking what they sought for, or what they would
there, it was answered her, that they were sent
thither, to the end they might take with them

*The like is that golden coine, which came from kent vnto
written of that place. And on the same night, in the last part
S. Antony. thereof, that is to say, when the sonne began to
Hist. tri-
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rise, she passing ouer the darkenesse of this present
cap. 11.
S. Hierom. world, went vp to the light that is aboue. Many
also wri-
teth the
like of S.
Antony in
the life of
Paule the
Eremite.
of the brethren of the same monastrye which
were in other houses, reported that they heard
euena at the same moment, the melodie of angels
singing together, and the noise as though it were
of a very greate multitude coming into the mo-
nastery: whereupon they by and by going foorth
to knowe what maner a thing it was, saw that
there was an exceeding greate light, sent downe
from heauen, which led and conducted that holy
soule deliuered out of the prison of the flesh, to
the euerlasting ioyes of the heauenly countrie.
Beside all this they reported of other miracles,
which were shewed by the hand of God that
very night in the selfe same monastry, but we pas-
sing to other miracles, doe leauue these to the reli-
gious persons of this monastry to report. The
honorable body of Christes-virgin and spouse,
was buried in the Church of S. Steuen, that first
blessed martyr, and it was thought good threes-
daies after the buriall, that the stone wherwith
the graue was couered, should be laied aside, and
reared vp higher in the same place. At the doing
whereof, so pleasant a smell and so sweete a sa-
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tour came from the bottom of the earth, that to
all the brethren and sisters that stode by, there seemed
as though there were opened storehouses,
and cellars of naturall balme.

Yea furthermore Edelburg aunte by the mo
thers side to this Eartongath (of whom we haue
treated) euен she also in great chaſtitie of body,
preserued the glory that God loueth, which re
ſteth in perpetuall virginitie : and how vertuous a
virgin ſhe was, it was better knownen after her
death. For when ſhe was Abbiffe, ſhe began in
her monaſtry to build a Churche in the honour of
all the Apoſtles, wherein ſhewilled her body to
be buried. But the worke being well neere halfe
done ſhe died, and was buried in that very place
of the Churche(thoughyer not finished)where ſhe
desired. After whose death the brethren more in
tending vpon other thinges, the whole building
of this Churche ceaſed for leuen yeres ſpace, which
being expired, they determined vtterly to leauē off
the building of it, for the exceilue labour and
charges therof, yet they appointed to tranſlate
into the Churche(which was buildd vp and de
diacted) the bones of the Abbiffe that were ta
ken out of that place; For which purpose opening
the graue, they found her body ſo vncorrupte, as
it was free from the corruption of carnall concu
pifcence : and ſo when they had washed it ons a
gaine, and cladde it in other attire, they tranſlated
it into the Churche of S. Steuen the martyr, the
day of whose birthe was there vſually kept ſo
lemne in great glory, the ſeuenth day of Iuly.

How that many miracles in doing of cures, were
brought in the place where King Oswald was
slaine.

THE IX. CHAPTER.

Oswald the most Christian King of Northumberland reigned nine yeres, that yere also being reckened, which both by the deadlie crueltie of the King of Britanny, and also through the wicked Apostasy of the two Kinges of England, is to be accursed and not to be had in memory. For (as we haue declared before) it was agreed upon by one accord of all writers, that the name and memory of thos that forsoke the faith of Christ, should be vtterly rased out of the rolle of Christian Kinges, neither any yere of their raigne registred. At the full end of these nine yeres, Oswald was slaine in the field in a cruell bataill by the same paynim people, and paynim king of the Marshes, by whom also his predecessor Edwine was killed, in a place which in the English tong is called Maserfelch, in the eight and thirtith yere of his age, on the first day of the moneth of August. How greet the faith of this king was in God, and of how harty and feruent devotion, it well appeared after his death by fundry miracles, for to this day cures of the deseased, both men and beastes, are daily wrought in that place, where he was slaine of the miscreantes, and he then fighting for his country. Hereof many caried away the very dust, where his body fell downe on the earth, which casting into water, they cured therby manie infirmites. This was of so many and so ofte practi-

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Apot. 14.

practised, that by earyng the earth away, a hole
was lefte so depe, that a man might stand vpright
in it. And no maruaile at all, that sicke persons are
healed in the place, where he died, who alwaies
during his life, bestowed most of his time in ge-
uing of almes in comforting the needy, and hel-
ping the poore. And verely many and sundry mi-
racles are reported to be done by the dust of the
place where he died. But we shall be contented to
reherse only two which we haue heard of our
auncitours and elders.

Not long after the death of this prince, it for-
tuned a man on horsebacke to iourney that way,
where the prince was slaine, whose horse even
about that very place, began sodenly to be-
come tyred, to stand stil, to hang downe his head, was
to fome at the mouth, and at the length, after
great and excessive paine to fall downe: the man
lighted off, and laying some st. we vnder his
horse, taried by to see whether the horse would
mend or els die outright. The poore beast being a
long time troubled with greavous paine, toun-
bling & turning it selfe now on the one side, new
on the other, walo wed at the length to the same
place, where this kinge of worthy memorie was
slaine. Incontinent the paine ceasing, the horse
lefft the inoreinat motions of his booy, turning it
selfe as if it had ben very on the other side, and
foorth with as perfectly whole on both sides,
arose vp and began to grafe: at the sight wherof
the owner of the horfe, as a man of a quick wit,
vnderstoode that some straunge and singular ho-
lineesse, was in that place where his horfe was
ypo the loden so healed. Putting therefore a marke
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Miracles
as the pla-
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in the place, he leapt on horseback , and rode to the ynne , whither he purposed to trauaile. Here he found a damsell neece to the good man of the house, of a long time deafeased with a greuous palsey , whereof hearing his oste and the whole house make much complaining, he began to tell them of the place where his horse was healed. What neede many wordes ? They set her on a carte , and brought her to that place, laying her downe theron, where hauing rested and slept for a small tyme, waking she found her selfe whole and perfectlie cured of that palsey, she called for water, she wasshed her face , she dressed vp her heare, she couered her head with a linnen clothe, & with them, who brought her on carte , sheworne on foote.

How the dust of that place preuailed against fyre.

THE X. CHAPTER.

AT that tyme a certaine other trauailler came out of Britannie , as the brute is , making his iorney nere to the same place , wherein the forsaide battaile was fought. Vewing the place, he espied one plat more greeene and pleasanter to the eye then was the residue of the field : whereof he gesshed the cause should be , that in that place some one man holier then the rest of the army had ben slayne. Therfore he toke away with him some of the dust of that earth , knitting it vp in a linnen cloth , and demyng with himselfe, as in deede it came after to passe, that the same dust might be medicinall for sicke persons. This man ryding on his iourney , came that euening to a
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certaine village, where taking vp his inne, and finding the neighbours of the parish feasting with theoste, being required, sate downe also with them at the banquet, hanging vpon one of the postes of the wal, the linnen cloth with the dust, which he had brought. The feast and chere encreasing, the cuppes walking space, the guestes with mirth so far forgot them selues, that a great fier in the middes of the house being made, the sparkles flying vp alloft, and euerie man attending to his mirth, the roufe of the house being made but with flender twigges and thatched, was sodenlie set on a light fyre. Wherat the guestes being dismayed ranne all out of dores, not able to saue the poore house being now all on fyre and ready to cousume. To come to the purpose, the whole house being consumed with this fyre, that post alones whereon the dust hanged (inclosed in a cloth) continued safe from the fyre, and therwith nothing hurt at all. At the sight of this miracle, all maruailed much, and with diligent enquiry and examination founde out, that this dust came from that place where king Oswaldes bloud was shed. After that the miracles were manifestly knowner and bruted abrode, much people began to resort thereto: where after much haunting, many obtained health and cures of diseases, both for themselves, and for others.

*How that a light sent downe from heauen stode all a
whole night vpon king Oswaldes reliques: and
how that they which were possessed with euill spi-
rites, were healed by the same relikes.*

THE XI. CHAPTER.

O all other miracles I suppose it must in no wise be left vnywitten, how heauenlie a miracle

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miracle was shewed when king Oswalds bones were found out , and translated to the church wherein they are now referued. This was done by the industry of the queene of the Marshes, Of-fride by name , who was his brother Oswines daughter : which Oswine after Oswalds raigne came to the crowne ; as we shall declare in the processe that foloweth. There is a famous mona-sterie in the prouince Lindissi named Beardanam, which the same queene and her husband Adilredē did greatlie loue, honour, and reuerence ; wherin she desyred to lay vp her vncles honorable bones. When the chariot was come , wherein the same bones were brought, toward the eue-ning, the men that were in the monasterie, were vnwilling to receiue these bones , into the for-said monasterie , because although they had knownen him for a blessed man , notwithstanding forasmuch as he was a forrainer borne , and toke vpon him to be their king , they hated him alio after his death , like as they did of long time in his lyfe. Whereby it came to passe , that , that same night the reliques that were brought thither, did remaine still without : yet was there a great paulilion extended ouer the chariot wherein the reliques were : but the shewing of a heauenlie mira-cle , did manifestly declare, with how great reue-rence those bones were to be receiued of all faithfull people. For all that night long a pillar of light, stoodereaching from that chariot vnto heauen, so that it was plainly seen in all places almost of the same prouince of Lindisse. Wherfore when the morning was come , the brethern of that mona-sterie , who on the day before had denyed, began earnestly now to desire that the same holy reli-

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kes mighē belayed vp in their house.

These bones were after enclosed in a shrine, which they had prouided for that purpose, the shrine also was placed in the church with honour conuenient. And to the end that the holy mans princely personage might alwaies be remembred, they erected ouer his tounbe his standerd, made of gold and purple: Also whereas the very wa- ter wherin they washed his bones, was poured out into a corner of the vestry, from that day for- ward it came to passe, that the earth it selfe, which receiuē that holy washing, had also espe- ciall grace to drive away diuels, from the bodies that were possessed. Furthermore in proesse of time, when the forlaide Queene abode in the sa- me monasterie, there came to salute her a certaine honotable Abbesse, which yet liith vntill this day: her name is Edilhild sister to the blessed man Edelwin and Edwin, the first whereof was a bish- op in the prouince of Lindisse, the second was the Abbot of a monasterie, which is called Peartan, not far from the place where that Abbesse had her mo- nastery. This abbesse comoninge with the Queene, after they began to fal in talke of Oswalde, amōg other mattets she sayed, that she also had seene, on the very same night a light vpō his reliques, which in height reached vp to heauen. Whereunto the Queen added, that many sicke folke were now healed with the verie dust of the pavement, on the which the water of his washing was poured out: Then the Abbesse destryed, to haue some dust to be geuen her, and as soone as she receiuē it, she knit it vp in a cloth, layed it vp in a little casket, & retourned.

Not longe after, when she was in her owne mona-
sterie, a

a certaine straunger came thither , who in the night was wonte diuers time sodenly to be troubled with a foule sprite, and that most grecously. This gueste when he had ben liberally enteratained , after supper went to bed , and sodenly being possessed with the diuell, began to crie out, to gnash with his teeth, to fome at the mouth , and to stretch foorth his body violently, flinging some partes one way , and some an other. And when no man was able , either to hold or to binde him , a seruant ranne , and knocking at the gate tolde the Abbesse: who forthwith going out with one of the Nunnes, to the place where the brethern lay , she called forth a priest , requiring him to go with her to the pacient. Where when at their coming they saw many men present,labouring to keepe downe the party vexed, and to stay his inordinat motions, and yet preuailing nothing, the priest adiured him, and did what he could for the appeasing of the rage, that this piteous creature was in: but the priest himselfe for ought he could doe, auailed the party nothing. At last when it seemed there remained no health, or hope of amending in the madde body , the Abbesse by and by, remembred the aforelaid dust, commaunded forthwith a maide who serued her, to go & bring her a little coffer , wherein the dust was reserued : who going as she was commaunded , as soone as she entred into the court of the house(in the inward parte whereof the man that was possessed with the sprite, was tormented) bringing the saide dust , the person possessed sodenly helde his peace , and layed downe his head , as though he were fallen asleepe : seiting euerie part of his body as though he wolde rest. Al they

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who stode about the patient, were whilt, and be-
ing attentiu kept sylence , carefully looking
what end the matter would haue. And bo-
hould, after a quarter of an houre, or there about,
the man that was before disquieted , arose vp all
quiet , and fetching a greate sigh, said, euен now,
I feele my selfe whole , and now I come to my
wites againe. They which stoodes by , demau-
ding how this had happened , he aunswere : In-
continent as sone as this virgin, with the litle cof-
fer which she brought was come nigh to the court
of this house, al the wicked sprites that troubled
me departed, and appeared no more. Then did the
Abbesse geue him a litle piece of that dust , the
priest prayed ouer hirr , and departed. He passed
thus, the rest of that night in most quiet rest: nei-
ther did he suffer all the night after, any trouble
or vexation at all.

*How a little childe sitting hard by Oswaldes tombe,
Was healed of an ague.*

THE XI. CHAPTER.

SHortlie after this , there was a certaine little
boye in the same monastery , who had a great
while ben sore sicke of a feuer. Who on a day
looking heauily for the course of his feuer , one
of the brethern . coming to him , said: wilt thou
my sonne, that I shall teach thee, how thou maist
be deliuered of the griefe of this sickenesse & Rye,
goe into the church , and when thou comest to
Oswaldes sepulture , sit downe there , and abiding
quietly remaine at the tumbe , beware thou
goe not from thence , nor stirre out of the place,
vntill the fitte of the feuer be past : then will I

come and bringe thee foorth from thence. The childe did as the religious man hadd counsailed him. And when he was sitting hard by the holy mans tounbe, the sicknes in no wile prelumed to attache him, but fled incontinently from him, as not daring to come vpon him, neither the next day, nor the third day, no yet any time afterward. That this was so done, the religious man, who came from thence reported to me, and saith furthemore, that at the time of his talk with me, that younge man (on whō when he was but a child this miracle of health was done) was yet abyue in the same monasterie. And it is not to be wondered at, that the prayers of that king now reigning with God, may do much with him, who hauing sometime the gouernement of a temporal kingdome, more accustomed himselfe to continuall and earnest prayer for the euerlasting kingdome.

*The Saints
pray for us*

Finally men report, that he oftentimes continued in prayer from midnight mattins, vntill it was day, and by the reason of his common custome of praying, or geuing God thankes, he was wont alwayes, wheresoever he did sit, to haue his handes vpright vpon his knees. Yea it is said also, that he ended his life, as he was saying his deuotions. For whiles he was compassed about with the artillary, and assailed of his enemies, and saw that he should be slaine immediatlie, he made is prayer to god to sauē those souldiers soules which were in his armie: vpon which occasion came vp this prouerbe: *God haue mercie on their soules, quoth Oswald, when he died himselfe.* His bones were conueyght and buried in the monasterie whereof we speake. And whereas the

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king who killed him commaunded that his head
& his handes with his armes cut off from the bo-
dy, should be hanged vpon poles : a yeare after,
Oswine , his successour in the kingdome came
with his armie , and toke them away, burying his
head in the curcheyarde of holy lland churche, &
laying vp his handes with his armes in the cy-
tie of Bebba.

*How a certaine man in Ireland being at the
pointe of death, was by his relikes restored
to life.*

THE XIII. CHAPTER.

THe renowne of this famous man hath pa-
sed, not only ouer all the borders of Bri-
tanie , but also spreading the beames of holesome
light farre beyonde the Ocean sea , came in like
maner to the coastes of Germany and Ireland .
The right reuerend bishopp Acca was wonte
to tell , that in his iourney to Rome , as he pa-
sed through Friseland, and abode sometime there
in the houle of Willibrorde , that holy bishop
of Friseland, with prelate Wilfride , he heard him
oftentimes reporte , what was done in that pro-
uince by the meanes of the religious reliques of
this most vertuous king . At what tyme also he be-
ing but yet a priest ledde a pilgrimes life in Irelād ,
forthe loue he had to the euerlastinge country ,
he reported that the bruite of this kinges ho-
lye, One miracle, which he rehersed among other ,

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we haue thought good to write in this our pre-
sent historie.

In time of mortalitie (quoth this man) which
by a greate death destroyed Britannie , and Ire-
land, a certaine scholer whose auncestours were
Scottes, was stroken with the same pestilence,
a man skilfull certes in the studie of learning, but
one that vised no diligence, and tooke no labour
at all for the attaining of his owne euerlasting sal-
vatiō. Who when he saw him selfe to be at deaths
doors, trembled and was troubled in spirite , for
death so nye approaching, fearing (as his lewde life
deserved) to be throwen downe into the don-
geone of hell. And therwith he cryed to me be-
ing lodged not far of, and fetching deepe and so-
rowfull sighes , in a trembling and lamentable
voice, made thus his moane vnto me. Yow see
(quoth he) that now by the increase of my bo-
dely geefe , I draw to the point of death, and I
surely know, that by and by after the death of
this my body, I shall be taken away to the euer-
lasting deāh of the soule, and that I must endure
the torments of hell : for that trauayling in the
reading of holy writ , and occupied alwayes in
diuine studie, I became yet rather a flauie of sinne,
then a keeper of Gods holy commandements. But
if God of his mercifull goodnes , will graunt me
any leyisure to liue, I purpose to amend my sin-
full manners , and dispole from hence foorth my
whole life, to the will and pleasure of almighty
God. Yet I knowe that I haue not deserved, either
to haue or to hope for, so much truce and respyre
to liue : except peraduenture by the help of such
as haue faithfully serued God, he will of his ten-
der mercy vouchsafe to forgue me so wretched

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and miserabile a sinner. For we haue heard it comonly reported, that there hath ben in your nation a king of wonderful holiness called Oswald, the excellencie of whose faith and vertue, euen after his death was well knownen by working of many miracles. I beseech you therfore, if you haue any of his reliques left with you in your keeping, bring it to me, because it may so be, that God will haue mercy vpon me through his merits. To whom I made this answere : forsooth I haue of the tree, wherevpon his head was stuck, after that he was slaine of the painims, and if thou wilt beleue assuredly, the mercifull goodnes of God by the merit of so worthy a person, may both graunt thee longer tyme to lead this life, and also make the a meete man, to enter into life euerlasting. Who auswering me incontinent, that he did perfectly beleue so, I called for water, and blessing it, I cast into it a chyppe of the forlayde oken tree, geuing the sicke man of the water to drinke. Foorthwith he began to amend, and recovering his health, liued a long tyme after, and being tourned to God in all his hart and deede, did openly declare to all men, where soever he came, the graciounesse of our mercifull maker, and the glory of his faithfull seruaunt.

*The good-
nes of God
and our
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keth mira-
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How that Thamar, when Paulinus was dead, succeeded him in the bisshoprike of Rochester, and of the maruaulous humilitie of Ossuarius whom Oswin killed cruelly.

THE XIII. CHAPTER.

T His blessed kinge being exalted to the kingdome of heauen, his brother Cilwin a young

R. 4 man

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man, about thyrty yeres ould, toke vpon him in
his steede the gouernement of the earthly king-
dome, and ruled the realme with greate vexation
and trouble, the space of eight and twenty yeres.
For first the paynim, & mighty king Penda, made
warre against him, then the paynim people of
the Marshes, which slew his brother gaue him
battaile : Also his owne sonne, Alcfride did lyke-
wise rebell and resist him: Last of all, Adilwalde
his nephew, sonne to Oswald, withstoode him.
In the secoud yere of this Oswines raigne, that is
Anno. 644. to say in the 644. yeare after the incarnation
of our Lord, the right reuerend father Paulinus,
sometime bishop of yorke, but then gouerning the
diocele of Rochester, went to God the twentieth
day of October. He was byshop 19. yeres and
two monthes, and one and twentie dayes: and
was buryed in the chappell of the blessed Apostle
S. Andrew, which king Echelbert buylded vp e-
uen from the ground in the same citie of Roche-
ster. In whose place the archbishop Honorius ad-
uaunced Thamar, a kentish man, a man compara-
ble to any of his auncestours, bothe in vertue of
life, and excellencie of learning.

Owin at the beginning of his reigne, had a part-
ner with him of his royll estate named Oluuius,
who descended of kinge Edwines bloud, that is
to say, the sonne of Orike, of whom we haue
made mention before, a maruzilous deuoute and
godly man, who seuen yeres together ruled the
prouince of the Deirans, in great plenty of thin-
ges, and with the loue of all his subiectes. But
Owin who gouerned the other part of Nor-
thumberland, toward the north, to wit, the
prouince of the Bernicians, cold not long live
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peacable with him: but rather forging & encreasing causes of debate, at length murdered him most cruelly. Vpon these variaunces an armie being on both partes assembled, Osuuius seing himselfe to weake, to ioyne battaile with Oswin, thought it more expedient, to breake off warre at that time, and refraine vntill better occasion serued. Therfore he discharged the army, which he had gathered together, commaunding euery man to returne home againe. The field where they met, is called Wilfares downe, and standeth almost ten mile, from the village of Catarafton toward the west. Osuuius conueighed himselfe out of the way, with onlie one that was his most faithful souldiour named Condher, to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the same Earle betraied, with his forsaide souldiour vnto Oswin by his Lieutenant Edelwin, he slew him most cruelly and traicterously. This was done the 20. of August, in the ninthe yere of his reigne, in a place which he called Ingethling, where for the satisfaction of this heynous facte, there was afterwarde a monastery builded, in the which Prayer for
the dead. dailie prayers should be offered vp to God, for the redemption of both the kinges soules, as well the murderer, as the party murthed.

King Osuuius was of countenance beautifull, of stature high, in discourse courteous and gentle; in all pointes ciuill and amiable: nolesse honourable and bountifull to the noble, then free and libera l to persons of low degree. Wherby it hap- pened, that for his outward personage, inward hart, and princely port, he had the loue of all men, espe-

especially the nobilitie of all countres frequented his court, and coueted to be receiued in his seruice. Among other his rare vertues, and princely qualities, his humilitie and passing lowlinesse ex-celled. Wherof we will be contented to recite one most worthy example.

Bishop Aidan like to S. Mar sin wh his clokess a naked poore man He had geuen to bishop Aidan every faire and proper gelding, which that vertuous bishop (though he vsed most to traual on foote) might gaue hys selfe vs to passe ouer waters and ditches, or when any other necessarie constrained. It fortuned shortlie after, a certain poore weake man met the bishop, riding on his gelding, and craued an almes of him. The bishop as he was a passing pitfull man, and a very father to needy persons, lighted of, and gaue the poore man the gelding gorgeously trap-ped as he was. The king hearing after hereof, talked of it with the bishop, as they were entring the palace to dinner, and saied. What meant you, my Lord, to geue away to the begger that faire gelding, which we gaue you for your owne vies ? Haue we no other horses of lesse price, and other kinde of rewardes to bestow vpon the poore, but that you must give away that princely horse, which we gaue you for your owne ryding ? To whom the bishop answered. Why talketh your Grace thus ? Is that broode of the mare deerer in your sight, then that sonne of God the poore mans ? Which being said they went in to dinner. The bishop tooke his place appointed, but the kinge coming then from hunting, would stand a while by the fire to warme him. Where standing and mu-sling with himselfe vpon the wordes, which the bishop had spoken vnto him, sodenly put off his sworde gowing it to his seruant, and came in great hast

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hast to the bishop, falling downe at his feete, and beseeching him not to be displeased with him, for the wordes he had spoken vnto him, saying he would never more speake of it, nor measure any more hereafter, what or how much he should bestow of his goodis vpō the sonnes of God, whiche were the poore. At which sight the bishop being much astonned, arose sodenly and liited vp the king, telling him that he should quickly be pleased, if it would please him to sit downe, and cast away all heauinessse. Afterward the king being at the bishops request merry, the bishop contrary-wile began to be heauy and sory, in such sorte, that the teares trickled downe by his cheeke. Of whom when his chapleine in his mother tonge, (which the king and his court vnderstode not) had demanded why he wept: I know said he, that the king shall not liue long. For neuer before this time haue I seen an humble king. Wherby I perceiue, that he shall speedely be taken out of this life, for this people is not worthy to haue such a prince and gouernour. Shortly after, the bishops dreadfull abodement was fulfilled with the kin- ges cruel death, as we haue before declared. Bishop Aidan himselfe also was taken away out of this worlde, and received of God the euerlast- ing rewardes of his labours, euen on the twelfthe day after the king was slaine whom he so much loued, that is to say, the 30. day of Au- gust.

Ewy Bishop

*H*oly bishop Aidan, both tolde the shippemen of a storne that was to come, and also gaue them holy oyle wherewith they did ceaseit.

THE XV. CHAPTER.

How worthy a man this bishop Aidan was, God the high and secret judge of mens hartes, by sundry miracles (the proper workes of his maiestie) declared to all the world. Three of the which it shall be sufficient to recite for the present, for remembraunce sake. A certaine priest called Vitta, a man of great grauity and sincerity, and one that for his qualities was much reuerenced and esteemed of men of honor, at what time he was sent into kent to fetch Eanflede King Edwines daughter, who after the death of her father had ben sent thither, to be maried to king Oswin, appointing so his iourney, that he minded to trauele thither by land, but to retourne with the young Lady by water, he went to bishop Aidan beseeching him to make his humble prayers to prosper him and his, who were then taking their iourney. The bishop blessing them and committing them to the goodnes of God, gaue them also hallowed oyle, saying: I know that when you shall take shippynge, a tempest and a contrary winde shall sodeinly rise vpon you, but rememb're that you cast into the sea, this oyle that I geue you, and by and by the winde being laied, comfortable fayer weather shall ensue on the sea, which shall send you home againe with as pleasaunt a passage as you haue wished. All these things were fulfilled in order, as the bishop prophesied

The deuotion of our primitive Church.

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CHVRCH O F ENGLAND. 269 Lib. 3.

pheſied. Truly at the beginning of the tempeſt, when the waues and ſurges of the ſea did chiefely rage, the ſhipmen affiaied to caſt ancar, but all in vain, for the tempeſt encreaſed, the waues multiplied ſo forte, and water ſo filled the ſhippe, that nothing but preſent death was looked for. In this diſtrefle the priēt at the length remeμbering the biſhops wordes, tooke the pot of oyle, and caſt of the oyle into the ſea, which being done (according as the vertuous biſhop had fortoule) the ſea was calmed, the bright ſonne appeared, and the ſhip paſſed on with a moſt proſperous vioage. Thus the man of God by the ſpirit of prophecy, forfhouewd the tempeſt to come, and by the ſame holy ſpirit, though bodeyly abſent, appeaſed the ſame. No comon reporter of uncertain rumoures, but a very credible man, a priēt of our Churc̄h Cynimund by name, ſhouewd me the proceſſe of this miracle: who ſaid that he had hearde it of that ſame Vitta the priēt, in whom the miracle was wrought.

*How the ſame man by prayer, ceaſed the fire that the
enemies had put to the kinges citie.*

THE XVI. C H A P T E R.

A nother miracle worthy of remeμbraunce, wrought by the ſame father, it is reported of many, ſuch as were moſt likeli to haue perfect knowledge of it. At what time Penda Captain of the Marshes, inuaded the prouince of Northernland (this Aidan being biſhop) and waſting and ſpoyleyng the whole country, euen vnto Bebba the citie of the kinges owne abode, being not able neither by battaille, nor yet by ſiege Bebbing to

to winne it, he minded to set it on fire , and had for that purpose, caried thither in certaine chaines and gables (cut off by maine force in the suburbs of the citie) a great quantity of beames , raf ters , postes and small twigges , wherewith he had compassed that part of the citie that adioyneth to the land, in a great heigh. and the winde now seruing at will, the fire was kindled, and the citie began to consume. This reverent prelate Aidan, being then in the holy Iland, about two miles from the citie, whether oftentimes he vised to sepaire to keepe his secret custome of deuotions and solitary contemplations (which place of his solitary sitting, those of the Iland were wont to shew euен to this day) beholding the flakes of fire, and great smoke ouer the citie, lifting vp his eyes and handes to heauen , with teares (as it is reported) cried out, and said : Behould, ô Lord, how great mischeif Penda worketh? Which wordes of that blessed man being pronounced , the winde being by and by turned from the citie, returned backe the flames of fire vpon them who kindled them. In so much that some being hurt, all made afraide , they were faine to forsake the assault of the citie, which they sawe to be holpen by the hande of God.

*How the post of the Church whereunto that holy bish-
op leaning departed this life could not be burned,
When all the rest of the Church was burned: and
of his inward life.*

THE XVI. CHAPTER.

THIS vertuous bishop Aidan, at what time he should depart this world , hauing laboured

in the

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in the office of a bishop seauenteene yeres, remained in a village of the kinges not far from the Cittie of Bebba : for hauing there a Church and a chamber, he vsed oftentimes to stay and abide there, taking from thence his iourney rounde about the country to preache the word of God, as he did in al other townes subiect to the kinge, not resting longe in any place, as hauing no possessions of his owne, but only his Church, and a small plotte of grounde lying there aboue. Being therfore sick, they pitched him a pavilion, fastning it hard to the Church wall, on the west side thereof. In this pavilion leaning to a post, ioyned to the out side of the Church to fortify it, he gaue vp the ghost in the seauenteene yere of his bishopricke, the last day of August. His body was from thence caried to the holy Iland, and buried in the Church yarde of the monastery. But shortlie after a greater Church being there erected, and dedicated in the honour of the most blessed prince of the Apostles S. Peter, his bones were transported thither, and laied at the right side of the altar, with much honour, as that vertuous bishop had deserued. Finanus a holy man, directed thither, from the Iland and monastery of Hii in Scotland, succeeded Aidan, and was bishop a long time.

It fortuned, not long after, that Penda king of the Marshes or the Vplandish english men, invading the coastes of Northumberland with a mighty armie, destroying with fire and sworde all that he mette, burned also that village and the Church wherein that holy man Aidan died. But behold all the rest of the Church burning, that only post whereunto this holy man had leaned at the moment

ment of his departure, could by no force of fire be consumed. The miracle being knownen and spread abrode, the Church was builded vp againe in the selfe same place, and the post also to fortefy tha wall as it was before. Which being done, not long after by the ouersight of the inhabitants, the village and Church also, chaunced to be set all on fire, that poste yet escaping the flame and fire as before. And wheras the fire passed through the holes of the poste, whereby it

*God which
by the sha-
dowe of
Pester hea-
led the sic-
ke worketh
the like in
the dead
velikes of
holy men.*

A&c. 5.

burnaing, the poste could not be hurt. Wherupon a third Church being builded, that poste was no more set without, to bolster vp the wall as it was before, but for remembraunce of the miracle, it was had into the Church, and laied as a threſhold for people to kneele vpon, and to make their devout prayers vpon to almighty God. And it is well knownen that since that time diuers haue in that place ben cured of deseases, and with the water, wherein chippes cut from that poste haue ben dipped, many haue recovered health.

Thus much haue I written of this holy man and of his workes, not yet commending in him his wronge and euill accustomed obseruation of Easter, according to the counte of the lewes, but vtterly detesting that in: him as also I haue euidently declared in my booke *D& temporibus*. But as it behoueth a true historiographer, I haue reported of him and of his doings, such thinges as were commendable, and might profit the readers. As that he was a man of great peace and charity, of great contynency and humilitie, a conqueror of wrathe and couetousnes, and one that was far from all pride and vaine glory. Againe I commend

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mend in him his great industry, both in keeping and in teaching the commaundements of God, his diligent reading, continuall watching, his priestly gravity in rebuking the proude and haughty, and milde demeanour in comforting the weake, and refreshing the needy. And to be short, I commend him, as one that laboured all the daies of his life (as of his most neare acquaintance I haue vnderstood) to obserue and fulfill all that was written and commaunded in the holy Scriptures, the Prophets, and Apostles.

These thinges in that holy prelate I do much embrace and command, as thinges vndoubtedlie pleasing almighty God: but that he obserued not Easter in its due time, either as ignorant therof, or knowing it well, yet was lead away with the authority of his country not acknowledging it, this I neither commend nor allowe. Yet in this very point this I approue in him, that in his manner of obseruing Easter he beleued, reverenced, and preached no other thing, then we doe, that is the redemption of mankind by the passion, resurrection and Ascension of Christ iesus, the mediator betweene God and man: and therfore he obserued his Easter no (as many falsely do suppose) altogether with the Iewes, that is the fourteenth day of the moone, whatsoeuer day it fell vpon, but he kept it euer vpon a sonday, reckning from the fourteenth day of the moone to the twentieth: and that for the faith vndoubtedlie which he had in our Lordes resurrection, beleiving it to be in the first feria after the sabbath day, in hope of our resurrection to come, which holy Church beleeueth shall happen vpon the same first feria, that is vpon a Sonday, even as our

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Loane. 30. lorde arose vpon a sonday , as the scripture tel-
tiseth.

Of the life and death of the vertuous kinge Sigebert.
THE XVIII. CHAPTER.

Norfolk
Suffolk
Cambridg-
shire. **A**bout this time , after Carpwalde Redwal-
des successor , Sigibert his brother , a ver-
tuous and deuoute man , raigned ouer the East en-
glish nation . This prince while he liued in Fraunce ,
flying the enimite of kinge Redwald , was
there baptised . Where vpon after his retурne co-
ming to the Crowne , and desyring to folow
that godly order and trade which he had seene
practised in Fraunce , he sett vp a schole to bring
vp children by the helpe and ayde of Bishop Felix
whom he brought out of kent for that purpose ,
appointing them maisters and teachers after the
maner of the kentish men . This kinge was so in-
flamed with the loue of heauen , that leauing at
the laste all affaires of his realme to the gouerne-
ment of his cosen Egrick , who also before had
part of his dominion with him , he entred into a
monasterie which he had made for him selfe , and
taking to him the tonsure , he bestowed his time
to the atchieving of the eternall kingdome of
heauen . Wherin hauing with much deuotion war-
fared a longe time to God , the vplandish english
men , with their olde Capitaine Penda , inuaded
his dominions . His people after long resistaunce
finding them selues to weake , besought Sigibert
for the encouraging of their souldiars , to come
forth in to the field with them . Which when of
his owne accorde he woulde not agree vnto , they
plucked him by force out of the monasterie , and
brought him against his will vnto the field , ho-
ping

ping that the fouldyars in the presence of their
valiaunt Captaine, would lesse think vpon flight,
and running away. Notwithstanding the vertuous
man rememb'ring his profession, being sett in the
middelt of the army, caryed only a litle rodde in
in his hande. Thus of the cruell heathen he was
killed, with kinge Egriick, and the whole army
diseomfited. Anna (tonne to Guido) of the kin-
ges bloude, succeeded in the kingdome, a man
of great vertu, and the father of a blessed yssue,
as we shall declare hereafter in his place. This
kinge also was afterward slaine of the selfe same
Penda, Capitaine of the Marshes or vplandishe
englishmen, then heathen and vnchristened.

*How Furzeus buylded a monastery amone the East-
glish men, and of his visions and holynesse: Whose
flesh remaining vncorruptid after his death doth
also witnessse.*

THE XIX. CHAPTER.

IN the time that Sigibert yet gouerneth the east
partes of England, a holy man called Furzeus
came thither out of Ireland, a man notable both
for his sayinges and doinges, of great vertu, and
much desyring to wander and traauail in Gods
quarell, where so euer occasion serued. Com-
ming therefore to the east coastes of England, he
was reuerentlie received of the sayed kinge,
where poursuinge his godlie desyre of preac-
ching the worde of God, he both conuerted ma-
ny infidels, & confirmeid the faithful in the faith &
loue of Christ, by his painfull preaching and

vertuous examples. Where falling into sicknes, he had from God a vision by the ministery of Angels, wherin he was warned to go forward che-
refully in his painefull preaching of the gholspell, and to perseuere in his accustomed watching and praying, because his ende and death was certain, though the houre thereof were molt vncertain, according to the saying of our Lord. *Watch therefore, because yee knowe not the day nor the houre.* With this vision being much confirmed and en-
couraged, he hastened with all spedde to builde vp the monastery in the place kinge Sigibert had geuen vnto him , and to instruct it with regular discipline. This monastery was pleasauntly situa-
ted for the woddes and sea adioyning , being ere-
cted in the village of Cnobherburg, and enriched afterward by Anna king of that prouince , and many other noble men, with sundry faire houses
and other ornaments.

This Furseus came of the noblest race of the Scottish nation, yet nobler of minde , then of bloud. From the very time of his childehood, he gaue himselfe to reading of the holy scripture, and monasticall discipline, especially , as it becometh holy and perfitt men, whatloever he lerned to be acceptable to God , he was carefull and diligent to execute and perfourme. Brefely, in procelle of time he builded himselfe a monastery , wherein he might with more leasure and liberty, attend to contemplation and spirituall deuotion. In which monastery , being striken with sicknesse, he was rapt out of his body, as the booke writē of his life doth sufficientlie testifie. In which traunce (con-
tinuing from euening vntill the next morning) he was brought to the sight of the Angelicall
com-

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company, and to the hearing of their blessed praises and thankes geuings vnto God. Among other thinges which he heard them singe, he was wplete to tell of the versicle, *Ibunt sancti de virtute* *Psal. 83. in virtutem.* Holy men shall proceede from vertu to vertu. And againe. *Videbitur Deus deorum in Sion.* The God of Goddes shall be feene in Sion.

This holy man being restored againe to his body, was within three daies after taken out againe, at what time he sawe, not only greater ioyes of the blessed company of heauen, but also beside great conflictes of the wicked sprits, which very busily went about to stoppe him of his iourney toward heauen with their often accusations, yet auailing nought against him, the holy Angels countregarding him and defending him. Of all which thinges, who listeth more at large to be instructed, as with what spitefull suttelties the wicked sprits obiected alwaies against him, not only his workes and superfluous wordes, but also his very thoughtes as if they had them written in a booke; likewise what glad and heauy tidinges he vnderstood of the Angels, and of other holy and iust men appearing then vnto him, let him reade the little booke which is written of his life, and he shall receave (I doubt not) therby much spirituall comfort and instruction. Among the which yet one thing there is, that we haue thought good for the profit of many, to expresse in this our history.

At what time in his traunce he was caried vp to heauen-warde, he was commaunded of the Angels who earied him, to looke downe into the worlde. Which when he did, he saw as it

were a darke and obscure vnderneath him : Also in the ayre foure severall fyres , not farre distant one from the other. Asking therfore the Angells what fyres those were, it was tolde him that those were, the fyres which shoulde burne & consumethe worlde. The first fire they layed, was the fyre of lying . which we all incurre when we doe not fulfill the promise which we made in baptisme : that is , to renounce the diuell and all his workes . The second, of couetousnes, when we preferre the riches of the worlde , before the loue of heauenly things. The third, of strife and debate , when we sticke not to offend the mindes of our neighbours , euen in trifling and superfluous matters. The fourth, of wickednes and impietie, thinking it a light matter to iniury, beguile , or vse violence towards weaklings. These foure fyres encreasing by litle and litle , at the lenght so extended, that ioyning altogether, they grew to a great and immense flame. Which approaching nigh vnto him, fearing, he cried to the Angell, Lorde, beholde the tyre draweth to me, To whom the Angell sayed , Feare not. That which thou haft not kindled , shall not burne thee. For though this flame seeme vnto thee terrible great , and hougy , yet it trieth euery one according to the deserues of his workes , for the worldly desire that eche one hath, shal burne (Sc purifie) in this fyre: and as a man burneth in his body by vnlawfull pleasure , so departed out of his body, he shall burne by due and deserued paine.

*The paines
of purg-
asie.*

Then he sawe one of the three Angels, which in both his visions had bene his guides , to go before

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before and diuide the flames from him, the other two warding him also one eche side frō the cāger of the fire , he saw againe the diuels and wicked spirits flyeng though thē, fighting with fire against the iust , after folowed the accusacion of the wicked spirits against him, the defence of the Angels for him , and a greater sight of the heavenlie companie. Amonge the which , many of his owne nation of Scotland appeared, vertuous priestes in their life time , and men of great opinion of holynesse , of whom he learned diuers thinges very profitable both for him selfe and other , which would learne of him. Who after they had ended their communication , departinge vp to heauen againe with the other blessed company , three Angels remained with Furseus to bringe him a backe againe vnto his body.

In their retурne , as they approched to that great fyrea foresaied , the Angell parted the fyre from him , as before , yet when this man of God had entred the waye made betweene the flames , certain of the wicked spirits snatching vp one of them which they tormented in the fires , threwe him at him , and touching him , burned his shoulde & his cheeke. The man of God knew the person passing well , & remembred that at his death he had taken of him a garment of his bequethed vnto him. But the holy Angel taking away speedely the tormented soule , threwe him againe into the fyre. Whereat the wicked spirit sayed , repel him not now , you receiued before , for as you tooke the goods of this sinner , so ought you also to take part of his paines & torments. Vnto whō the Angelanswering , sayed , he tokeit not of couetousnes

but for the sauing of his soule: with this the fire
seased, and the Angel turninge to the man
said. That which thou haste kindled , hath
now burned in thee , for if thou haddest
not taken the mony of this man dying in his
sinne , the torment of his fire had not touched
thee:and here in many wordes the Angell caught
him, what was to be done concerning their fal-
lution which did repent. The man liuing longe
time after , bore the signe of that fire which he
suffered in soule , visible and euident to all men in
his shoulder and cheeke , and the flesh after a
maruailous maner shewed that openly , which
the sowle suffered secretlie. He endeououred euer
after, as he was also wont before, to preache both
by worde and example to all men, the trade and
duty of a vertuous life. The maner of his visions,
he communicated only to such, who of vertuous
desire and holy zele desired the same.

It remaineth yet (touching this man) that we
here recite the credible reporte of an auncient
brother of our monastery, who saith he heard of
a very trusty and vertuous man, that he had sene
this Furseus in the prouince of the East costes of
England, and had heard of his owne mouth these
visions. Reporting moreouer, that in the sharpest
froste of deepe winter , that holy man sitting but
in a slight garment, as he recounted these visions,
through the great feare, and pleasure also concei-
ued by the remembraunce therof, he would
sweat as if it had bene the hot hottest day in the
middest of sommer,

To retorne to our principall purpose, this holy
man hauing preached the worde of God many
yeares in Scotalande, and not being able to endure
any

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any longer the commotion of the people, leauing all that he had, he departed from his natvie country & Iland which he was borne in. From thence he came to the easte coast of England, preaching there the worde of God, and erecting at last (as we touched before) a famous Monastery : all which thinges duly perfourmed, intending vtterly to abandonne all worldlie cares and troubles, together with the gouernement of the monastry, he committed the charge of soules to his brother Fullanus, and to Gobbanus and Dicallus priestes, taking vpon him the most solitary life of an Anchoret. He had an other brother called Vltanus, who also after longe proufe and triall in the monastry, went vnto a wildernesse and lead an Eremites life. To him he went all alone, liuing one whole yeare with him in contynency, prayers, and daily labour of his handes.

The country being after, much disquieted by often inuasions of ennemis, and monasteries themselues being in danger, leauing all thinges in good order, he sailed into Fraunce, where being honourably receiued of the French kinge Clouis the second, and of Erkinwald then preuost of Perone, he builded there a monastry in a place called Latiniacum, where not longe after falling sicke he died. Whose body Earkinwald the preuost taking from thence, kept it in the porche of his Church, vntill the Church it selfe was consecrated in Perone. Which being solemnly done within six and twenty daies after the body was brought thither, and being remoued from the porche to be layed by the high aultar, it was founde as whole and vncorrupted, as if the man had departed but that very houre. Foure yeares

afey

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after a litle chappell being erected at the east side
of the aultar , where the body shoulde more ho-
nourably be entoumbed , being taken vp againe
to be transposed thither , it was founde in like
maner without any blemish of corruption. In
which place it is well knowen , that his merites
haue beeene much renowned by sundry miracles,
wrought by the almighty power of God. Thus
much we haue brefely touched of the incorruption
of his body , that the reader might more cle-
rely understande , of what excellencie and vertu
this man was : Of all which things , and of other
his vertuous companions in the booke writen of
his life , he that readeth , shall finde more ample
mencion made.

*How after the death of Honorius, Deusdedit succeeded,
and who in that time were bishops of Rochester, &
in the east partes of England.*

THE XX. CHAPTER.

I Nthe meane while Felix bishop of the east en-
glishmen departing this worlde , hauing bene
their bishop 17. yeares Honorius the Archebishop
of Canterbury created in his place Thomas son
of his deacons , borne in the prouince of Giruij,
after whose death liuing in that bishoprick fyue
yeares , he substituted in his roome , Beretgillus ,
surnamed Bonifacius a kentishman borne. Hono-
rius also the Archebishop (the measure of his
life expired) passed to a better in the yeare of our
M. 653. Lord , 653. the last day of October. Whom Deus-
dedit a west Saxon borne succeeded , after a yeaire
and a halfe , the see being vacant all that tyme: for
whose creation and confection Ithamar bishop
of Rochester came to Canterbury . He was confe-
cated

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erated he 24. of March, and gouerned that see 9.
yeares 4. moneths and 2. dayes. After whole
departure, Ithamar consecrated in his place Da-
nianus, a Sussex man borne.

*How the Marshes or vplandish englishmen (that is
the sheres of Lincolne, Couentry, Lichefield & Wor-
ceter) were made Christian vnder Penda their kinge.*

THE XXI. C H A P T E R.

AT this time the middelenglishmen (that is *The first
Christening
of the
Marshes
of middle-
land en-
glishmen.*
An. 550.) received the Chri-
stian faith, and the Sacraments thereof vnder Pē-
da their kinge, sonne to Penda that cruel and vn-
mercifull heathen. This being a vertuous young
man worthy of the name and person of a kinge,
was of his father put in gouernment of that con-
trie. Who coming after to Oswin kinge of Nort-
humberland, requiring Alcfrid his daughter to
wife, could in no other wise obtaine his suite, vn-
leesse he would as that countrie did, receiuue the
Christian faith, and be baptised. Herepon the
ghosspell was preached vnto him, who hearing
the promise of euerlasting lufe, the hope of resurre-
ction and immortalitie of the soule, yelded him
self gladly to be Christened, althoough he shold
not hauesped of his suite. To this he was much
persuaded by Alcfrid kinge Oswins son, who had
maried his sister Cymburg king Pendes daughter.
Thus then he with the Erles and knighting that
waited vpon him, and all their seruaunts, were
baptised of Finanus the bishopp in a famous
towne of the kings, called Admurum, frō whence *By Bar-
wick.*
he returned home with much ioy and comfort ac-
companied with foure priestes, notable both for
learning and for vertue, who shold instructe and
baptise his people. These priestes were called,
Cedde

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Cedda, Adda, Betti, and Diuna, who was a Scot-
tishman borne, the other three English. Adda was
brother to Vta that holy and vertuous priest that
we mencioned before, and Abbot of the mona-
stery called Cubeshead.

*Ced Ca-
pre capus*

These foresaide priestes entring the prouince
of the middleland with the Prince, preached there
the worde of God, and were gladly heard, wher-
upon many daily, as well noble as of the baser
sorte, renounced the filth of idolatry, and were
cleansed in the fonte of life. Neither king Penda
father to this young prince, did withstande or
gainsaie the preaching of the ghospell in his do-
minions, if any would heare it. But hated in
deede and persecuted all such, as bearing the name
of Christians, liued not according to the faith
they professed: saying, that such men were wret-
ched and worthely to be despiced, which regard-
ed not to please their God in whom they bele-
ued. These thinges began two yeaeres before the
death of kinge Penda the younger, who being
after slaine, and Oswin a most Christian kinge
succeding him in the crowne, Diuna one of the
fourre foresaide priestes, was consecrated of Fina-
nus, and created bishop of all the middle or vp-
landish men. For the scarcity of priestes caused,
that ouer all that people one bishop was set, who
gayning to the faith in short time a great multi-
tude of people, died in Fepping, leauing for his
successour Geollach a Scottish man also borne,
who not longe after leauing the bishoprike, re-
turned to his countrie the Iland of Hii, where the
chief & principall monasteries of Scotland were.
To him succeded Trumher a vertuous man and
brought vp in religion, an Englishman borne,
but

THE
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Adda was
priest that
the mona-
prouince
ned there
rd, wher-
the baser
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stande or
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hated in
the name
the faith
ere wret-
ch regar-
hey bele-
before the
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l of Finan-
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s caused,
set, who
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nd were.
man and
an borne,
but

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but consecrated bishop of the Scottes, in the rai-
gne of kinge Wilher, as we shall declare hereafter
more at large.

*How the East Saxons at the preaching of Cadda, re-
cieued againe the faith, which vnder kinge Sig-
bert they had loste.*

THE XXII. CHAPTER.

AT this very time, the east Saxons by the
meanes of kinge Oswin received againe the
faith, which before (with the expelling of Me-
litus the first bishop of London out of the coun-^{The country about}try) they abandoned. Their kinge then was Sig-^{London,}
bert, succeding to Sigbert furname the litle.
This Sigbert being a nere and familiar frende of
kinge Oswin then kinge of the Northumbrians,
came by that occasion oftentimes to Northum-
berland. At which metinges the vertuous kinge
Oswin vised eftfoones to persuade with him, that
such could not be Gods which were made with
mens handes, that wodde or stone could not be
any quicke matter to make a liuing God, the pie-
ces and remnents whereof, either were wasted
with fire, or serued to make vessels for the vse of
má, or otherwise being naught worthe, were caste
forth, troden vnder foote, and turned into earth.
God rather, saied he, must be vnderstoode to be
of maiesty incomprehensible, to mens eyes inui-
sible, almighty and euerlasting, who made both
heauen and earth and all mankinde, gouerned
them also, and shoud iudge the whole worlde in
equitie, whose mansion place is euerlastinge. Fi-
nally that all such as would learne and perfourme
the will of their Creatour, should vndoubtedlie
receiue of him therefore life everlasting.

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These and such other godly aduertisements, being frendly and brotherly from time to time made and repeated by Oswin to king Sigbert, he began at lenght (his other frendes agreing thereto) to tauour and beleue them. Wherepon aduile being taken with his companie, and all both consenting and pricking him forward, he was baptised of bishop Finanus in the citie of Admuntum, nigh vnto the walle wherewith the Romanes parted Britannie from the Scotes, twelue miles from the East sea. Kinge Sigbert, beinge now a citezen of the euerlasting kingdome, returned to his earthly kingdome, requiring of king Oswin to haue with him some learned men and preachers to conuert his countre to the faith. Who sending for Cedda, & an other vertuous priest out of the middle land, directed the to the east Saxons there to preache the faith vnto them. Where ha-
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 uing preached a longe time the worde of lite, and made a great haruest vnto Christ, Cedda departed home againe, and came to the holy Iland to talke with Finanus bishop: who hearing the prosperous successe of the gholpell, & the free courtie it had, calling vnto him two other bishops, he consecrated & ordained Cedda bishop of the East Saxons: Cedda being made bishop, returned to his province, and began with more authoritie to per-
 fect the worke he had begonne, erecting in diuers places churches, making priests and deacons, who in preaching and baptising might assist him, especially in the cities of Ithancester and Tileburg, the one standing vpon the Themse, the other vpon a braūche therof called Pente: in which two places diuers newlie assembling together Christened, he instructed the after the rules of religious persons,

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as farre as their tēder capacity could then cōceiuē.

Thus when the heauenlie discipline and holie deuotion daily increased, to the great ioye of the prince and the comfort of all the people, behold by the instinct of the olde enemy of mankinde, this vertuous Prince was murthered by the hands of his owne alliance. The cruell executors of this hainous aſte were two German brothers, who being examined vpon what motion they committed that detestable facte, answered, for no other cause but for that they hated the prince for his ouermuch clemencie in pardoning his enemies & forgeuing all offences done at the entreating of the parties. This loe was their grudge conceiued against the king, for which they murthered him: truly because he devoutly and ſincerely obſerued the cōmaundements of God, though yet in this his giltyfleſſe death, a true fault of his was punished, according as the holy bishop Cedda had fore tolde him. For this Prince hauing in his courte one that liued in vnlawfull wedlocke, and being therfore excommunicated of the bishop (not being able by any other means to hinder that wicked copulation, or amend it) and not onely he but al other also that woulde either kepe him company or eate with him, the Prince negleſted vtterly this ſentēce of the bishop. It fortuned the prince being invited of the excommunicated man to afealſt, going thither, mette in the waye the bishop, at wholē fight the king being much a feared, lighted offrō his horse (as the bishop alſo incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offendid with the king (for the euil example he gaue) touching him lying on the ground with the rodde he helde in his hand,

*Excommuni-
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*So Peter
pronounced
Amanias to
death.
Act. 1.*

protested vnto him with a lowde voice, and with bishoply authoritie , saying : I tell you , because you woulde not refraine from the house of that wicked and damnable person , in that house you shall die. Yet it is to be thought, that such a death of so vertuous a man , did not only wipe away this fault, but also increased his merit, because he was slaine for vertues sake , and for obseruing Gods commaundements , as by the confession of those which slew him , it before appeared. To this Sigbert, Suithelme sonne to Sexbald, succeeded in the kingdome , and was baptised of bishop Cedula in the prouince of the east englishmen , in a towne of the kinges called , Rendleham : Edelwald kinge of the east english, brother to Anna their former kinge, was Godfather to this Suithelme.

*How the same Bishop Cedula , obtaining of king Os-
wald, a place to builde a monastery, by fasting and
prayer did consecras it to God: and of his death.*

THE XXIII. CHAPTER.

*The found-
ation of
monasteries*

THIS man of God Cedda being bishop of the east Saxons , vsed yet oftentimes to visit his owne countrie of Northumberland , and there to preache the gospell. Edilwald sonne to kinge Oswald, who raigned in a parte of Northumberland ouer the people called Deiri, perceauing this bishop to be a holy , wise and vertuous man, required him to take of his gift , a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to praise , and to bury their dead. For he be-
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Keene he shold much be comforted and holpen
by their good prayers , who shold in that place
terue God. This kinge had in his house Celin
brother to bishop Cedda, a man of no leſſe vertu,
who preached and ministred the sacramentes (for
he was a priet) to him and all his court. By
whole meanes he came to the kpowledge of
Cedda , and was induced to loue him. The holy
bishop at the kinges request , chose out a place to
erect a monasterie in the high and desert moun-
taines , where before that time were rather star-
ting holes for thetues, or dennes for wild bestes,
then meete mansion places for men. Hereby the
the prophecy of Elsaye seemed to be accomplished
saying, that *in the poisoned couches of dragons, syvete
grasse and rushes should grovre* , meaning that the
frutes of good workes shold blossom and spring,
wher before men living bestly made their abode.

This vertuous bishop , defyng by prayer and
fastinge first to purge as it were the place from
the former filth of iniquities there committed, &
so to set vpon the foundation of the monasterie,
obtained licence of the kinge, all the Lent that *Fasting in
Lent vntill
evening.*
then approched , to remaine in that place , to fast
and prae there after his maner: in al which time,
fasting euerie daye , except the Sondayes vntill
the euening, as the maneris, he receiued then but
a little bread with one egge, and a little milke min-
gled with water. For as he sayed, the custome of
them of whom he learned the trade of monastical *Conſecra-
tion of holy
places.*
life, was, that in the new erecting of any mona-
stery or church , the places should be first confe-
rated to God with fasting and prayert. In this his
fest, ten dayes yet only remaining of the forty, the
king sent for him vpon occasion of certain affaires

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But to the entent that so godlie a purpose might not be interrupted by occasion of the Princes busines (though he brake off him selfe) yet he entreated Cinbellus his priest and naturall brother, to make an ende of that he had begonne : which being of him gladlie and vertuously fulfilled, he erected the monasterie now called Lessing , geuing vnto it, the same rules and order of religion as the monkes of the holy Iland vsed , where he was brought vp in.

Thus gouerning both his bishopricke and this monasterie many yeares , at the lenght as he visited the monasterie in the time of a plague , infected with the same sicknes he there died. He was first buried abrode, but after a church being there builded of stone in the honour of our Lady , he was taken vp and layed at the right side of the auitar. The bishop at his departure, left the monasterie to be gouerned of his brother Cedda , who after also was made bishopp , as we shall anon declare. For foure german brothers (which is a rare thing) Cedda, Cymbil, Celin, and Ceadda were all vertuous priestes, and two of them bishops. When it was knownen in Northumberland, that their bishop was dead and buried , thirty brethren of the monasterie which he erected amonge the east Saxons, came to the place where he died , desyring eyther to liue , by the body of their father or (if it so pleased God) to die and be buried there. Who being gladly receiued of the brethren, in that time of mortalitie , were all taken out of this life , except one little boye , who (as it is well knownen) was saued by the prayers of the Bishopp. For liuing many yeares after , and studying holy scripture, he learned at lenght that

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he had not beeene as yet baptised , wherevpon
being forthwith christned, afterward he was pro-
moted to priestoode, and proued a profitable me-
ber to the church , of whom we doubt not to
pronounce but that (as I layed) he was by the
speciall intercession of that blessed bishop (whose
body of charitie he came to visit) sauad from the
danger of death , both that he might thereby es-
cape eternall death , and might be occasion also
of life and saluation to other by his doctrine.

*How the prouince of the Marshes, received the faith of
Christ , Penda their kinge being slaine. And how
Oswin voldred for the victorie against Penda, twelue
farme places to the building of monasteries.*

THE XXIV. CHAPTER.

IN those dayes kinge Oswin , after often and
cruell invasions of the heathen and vnmerciful
Prince Penda (forced thereunto of necessitie) of-
fered him many and most precious iewels with an
infinit summe of treasure , to procure quiet and
peace to his countrie , and to cease the continuall
wasting and cruell spoyles that he made. But the
heathen and barbarous tyrant yelding nothing to
his request & petitiō, but purlling his deadly en-
terprise , and protesting vtterly to extinguish the
whole nation from the highest to the lowest, the
virtuous kinge Oswald , called for the helpe of
God,against the barbarous impiety of his enemy,
vowing and saying, sith the infidell regardeth not
our presents , let vs offer them to our Lord God ,
who wil vdoubtedly regard them. And withall
he vowed, that if he had the vpper hand of his ene-

my , his young daughter shoulde be consecrated to God in perpetuall virginitie , and that twelue farme places, with the lands appertaining, shoulde be couerted to the erecting of monasteries: which being sayed he prepared him selfe to battaile with a very small army. The army of the heathen was reported, to haue ben thirty tymes more in quantite, conteining thirty w hole legions well appointed and gouerned with olde tried and valiaunt capitaines: Against all which kinge Oswin with his sonne marched forth boldely, althoough with a very smal army (as haue we sayed) yett with assure confidence in Christ. His sonne Ecfrid, was at that time kept in ostage in the prouince of the Mercians vnder Queene Cinwisse. Edelwald son to kinge Oswald, who in all reason ought to haue flode with his countrie and vncle kinge Oswin, forsoke both , and became a capitaine vnder the heathen prince. Although when the field was begonne, he departed a side, & getting him to a hold hard by , he expected the euent of the battaile

Thus meting and coupling together, the thirty capitaines of the heathen prince were all put to flight and slaine , and with them almost all other which came from other countries for to ayde them. Amonge the which was Edilher, brother to Anna kinge of the east english , then raigning after his brother , who also had bene the chiefe and principall motiue of the battaile. And wheras the field was fought nere to the riuer Iuuet, it did at that tyme so overflowe all the bankes and fieldes there about, that in the flight more of the enemies were drowned in the water, then slaine with the fweerde. The noble victorie beinge by Gods helpe to miraculously obtained , incontinently

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nently kinge Oswin rendring due thankes there-
fore, and perfourming the vowe hehad made,
guae his daughter Elfled which was yet scant one
yeare olde , to be brought vp and consecra-
ted to perpetuall virginitie, and the twelue pos-
sessions which he promised , for the erecting of *the foun-*
dation of
the monasteries, where in steede of worldly til-
lage and commodities , religious monkes by *Monaste-*
ries,
continuall deuotion might labour to purchase
eternall rest and peace for him selfe and the coun-
trie. Of which twelue farms , six he appointed
in the prouince of the Bernicians , and six other
in the prouince of the Deirans. Ecche farme
contained ten housholdes , which made in all
six score.

The daughter of Oswin entred the monastry *wisby.*
of Hartesiland, there to be brought vp vnder Hil-
da the Abbessle in religion and perpetuall virginitie Who two yeres after , purchasig a farme
of ten housholdes , builded for her selfe a mona-
sterie in a place called Stranshalch. In which mona-
sterie this kinges daughter was first brought vp
as a scholer, but was after her selfe a ladie and
teacher of monasticall life , vntill at the age of
threscore yeres, this vertuous virgin passed to the
blesed mariage of her heauenlie and longe de-
sired spouse, Christ her Sauiour. In this mona-
sterie, she, her father Oswin , her mother Ean-
fled , and her grandfather kinge Edwin , and
many other noble personages , are buryed in the
churche of S. Peter the Apostle. This bat-
tale kinge Oswin fought in the countrie of
Dide , the thirteenth year of his raigne the 15.
Mawe of Nouember, to the great quiet and com-
modicie both of all his dominions , and of the

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aduersarie party also. For his owne countrie he set
at rest, and deliuered from the cruell inuasions of
his deadly enemies, & his aduersaries the Marshes
and middle-english men, he brought to the faith
of Christ, their wicked head beinge once curt
oft.

The first bishop (as we sayed before) both of
the Marshes and of all the midlenglismen, and al-
so of those of holy lland, was Diuna, who died in
the countrie of the midleenglismen. The second
bishop was Cellach, who leauing at lenght his
bishoprick yet liuing, returned to Scotland: both
these were Scottishmen. The third bishopp was
Trumher an englishman borne, but instructed &
made byshop of the Scottes: who was also Ab-
bat of Ingethling monasterie, buylte in the pla-
ce where kinge Osuuius was slayne. For Queene
Eanfled cosen and alliant to Osuuius, required of
Oswin (who had killed Osuuius) in parte of sa-
tisfaction of his vniust murther, the erecting of a
monasterie for the vse of the holy man Trumher,
who also was of kinne to Osuuius. To the ntent
that in that monasterie, dayly prayer might be
made for the health and saluation of both kings,
aswell of the slaine, as of him that flew.

This kinge Oswin, raigned three yeares after
the death of kinge Pendá, ouer the Marshes and
ouer the south people England, subduing also
the nation of the Pictes for the mooste parte,
to the allegeaunce of the english men. At what
time he gaue to Penda (sonne to Pendam, the
heathen) because by mariage he was now his
cosen, the kingdome of the louth Marshes, con-
taining (as men saye) fyue thousand familes, di-
uided by the riuer Trent from the Northmarshes,
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whose lande containeth 7000. familes or hou-
sholdes. But the same Penda the next spring after
was traiterously slayne by the treason (as they
saye) of his owne wife, in the very tyme of Easter.
Three yeares after the victory of Oswin and the
death of Pendam the hethen, the nobilitie of the
Marshes Immin, Eaba, and Eadbert rebelled a-
gainst kinge Olwin , auauncing to the crowne
Wulfher sonne to Pendam a younge man, whom
vntil that tyme they had kept preuy : Thus
expelling the gouernours set ouer them by king
Olwin, who was not their naturall kinge they re-
couered agayne valiauntly both their liberty and
their landes, liuing from that time forewardre free
vnder a kinge of their owne bloude , and seruing
ioyefully the true king of al kinges, Christ our Sa-
uiour, to be at lenght partakers of his euerlastinge
kingdome in heauen. This Wulfher raigned ouer
the Marshes 17. yeres. His first bishop , as we
said before was Trumher, the second Iaroman, the
third Ceadda the fourth Winfrid. All these in
continual succession, were bishops of the Marshes
vnder kinge Wulfher.

*How the controuersie about the obseruation of Easter,
was moued against those which came out of Scot-
land.*

THE XXV. CHAPTER.

IN the meane while after the death of Aydan,
Finan succeeded in the bishoprick of Nort-
hamberland, sent and consecrated of the Scottes,
who in holy Iland builded a church meete for a
bishoppes see, yet not of stone but of oken tymber

and thatche worke, as the maner of the Scottes was. This church afterward , the most reuerend father Theodore Archbisshop of Caunterbury, dedicated in the honour of S. Peter the Apostle. Eadbert also, after bishop of that place , couered the church both the ruffe & the walles with lead.

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About this time a great cōrouersie was moued touching the obseruation of Easter, the bishops of France and Kent affirmed, that the Scottes obserued the Sonday of Easter, contrary to the accustomed maner of the vniuersall church. And amonge them one Romanus a Scott borne , but yet instructed in the truth in Fraunce and Italie, and therefore an earnest and stoute defender of the true obseruation of Easter.

Who ioyninge and disputing of this matter with Finanus the bishopp, induced many to the truth , and enflamed other to a farder searche and examination of the question , but with Finanus himselfe coulde nothinge preuaile , but rather exasperated him , being a man of a hasty nature, and made him an open aduersarie to the cause. Iames that reuerend deacon of the archbisopp Paulin , with all such as he conuerted to the faith , obserued the true and catholike time of Easter. Eansled also the queene , kinge Oswins wife with all her traine and company, obserued it after the same maner, accordynges as she had seene it practised in kent , bringinge with her one Romanus out of Kent a Catholique pryst.

By this variaunce it happened oftentymes, that in one yeare two Easters were kepte , and that the kinge finishing his feast , and solemnis-
ing the fealte of Easter, the Queene with her

company continued the fast, & kept palme Sunday. Yet this diuersitie of obseruing Easter, as longe as Aidan liued, was of all men tolerated, knowing very well that though in obseruing Easter, he followed the custome of those with whom he was brought vp, yet he beleued as all holy men did, and kept vnitie and loue withall. Vpon which consideration he was beloued of all men, euen of those which varied from him in that opinion, & was reuerenced, not only of the meane and common sort, but also of Honorius the Archebishop of Canterbury, and of Felix the bishop of the east english. But after the death of Finanus, which succeeded him, Colman being made bishop (sent also out of Scotland) the controuersie began to increase, and other variaunces touching externall maner of life, were stirred vp. By occasion wherof many began to feare and douter, lest bearing the name of Christians, they did runne (as the Apostle saith) or had runne in vain. This controuersie reached euen to the princes themselves, to King Owin and his sonne Alcfrid. For Owin being brought vp and baptised of the Scottes, and skilfull also of their tounge, thought the maner which they obserued to be the best and most agreeable vnto truth. Contrary wise Alcfrid, the Kinges sonne, being instructed of the lerned man Wilfrid, preferred worthely his judgement before all the traditions of the Scottes. This Wilfrid for better instruction and lerninges sake had traualied to Rome, and liued also a longe time with Dalphinus the Arch-bishop of Lions in Fraunce, of whom also he tooke ecclesiastical tonsure. To this lerned man Prince Alcfrid gaue a monastry of fourty families in a

*Tonib[us]ā
eccl[esi]ā sibi-
et corā
suscep[er]at.*
in a place which is called Humpum. The Scottes before were in possession of that monastery : but because after the decision of this controuersie, they chose rather of their owne accord to departe and yelde vp the place , then to chaunge their accustomed maner of obseruing Easter , it was geuen by the prince to him , who both for lerning and vertu was worthy thereof.

About this time Agilbert bishop of the west Saxons , a frende of Prince Alcfrid and Wilfrid the Abbot , came to the prouince of Northumberland , and staied there with them for a space , who in the meane while at the request of Alcfrid made Wilfride a priest. He had in his company also at that time one Agatho a priest. At their presence therfore the question being renewed , and much talked of , they agreed on both sides , that in the monasterie of Stranshalch , where that devout and vertuous woman Hilda was Abbess , a Synod should be kept for the deciding of this question , and other then in controuersy. To this Sinod came both the kinges , Oswin the father , and Alcfrid the sonne. With king Oswin , stode bishop Colman , with his clergy of Scotland , Hilda also the Abbess with her company , among whom was Cedda that reuerend bishop lately consecrated of the Scottes (as we haue touched before) who in that assemblie was a most diligent interpreter on both sides. For the other opinion which kinge Alcfrid folowed , Agilbert the bishop stode , with Agatho and Wilfrid priestes. Iacobus and also Romanus , two other lerned men , stode of that side.

First then kinge Oswin (premising that it behoued

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houed those which serued one God, to kepe one
order and rule in seruing him, nor to vary here in
celebrating the heauenly sacramentes, who loo-
ked all for one kingdome in heauen, but rather
that the truth ought to be serched out of all, and
followed vniformely of euery one) commaunded
his bishop Colman, first to declare what his ob-
seruation was, whence he receiuied it, and whom
he followed therein. The bishop aunswered and
saied. The Easter which I obserue, I haue recei-
ued of my forefathers, of whom I was sent hether
bishop, whoall being vertuous and godly men,
haue after the same maner obserued it. And this
obseruation, that you may not thinke it a light
matter or easely to be rejected, is the selfe same,
which S. John the Euangelist, the disciple whom
Iesus specially loued, withall the Churches vnder
him obserued. These and such like wordes
when bishop Colman had spoken, the kinge com-
maunded Agilbert the bishop to speake his minde
also, and to bringe forth the beginning and au-
thor of his maner of obseruing Easter: vnto whom
Agilbert answered: Let I beleeche you, my scho-
ler Wilfrid priest speake herein for me, for we
and all that sit here, be of one minde, and obserue
herein the ecclesiasticall tradition vniformely. Be-
side he shal better expresse to your highnes the
whole matter, speaking himselfe the english
tounge, then I shall be able vsing an interpreter.
Then Wilfrid (the kinge commatnding him)
spake in this wise.

The Easter which we obserue, we haue sene
in like manner to haue bene obserued at Rome,
where the blessed Apostles Petes and Paule, li-
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*Universi-
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ued and preached, suffred, and are buried. This
maner we haue sene to be obserued in all Italy
and Fraunce, passing through those countries,
partly for study, partly on pilgrimage. This maner
we knowe to be obserued in Afrike, in Asia, in
Ægypt, in Grece, and through out all nations
and rountes, of all the world, where the Church
of Christ taketh place, after the selfe same order
and time, beside only these fewe and other of
like obstinacy, the Pictes I meane and the Britons,
with whom these men from the two fardermost
Ilandes of the Ocean sea (and yet not all that neith-
er) do fondly cōtend against the whole worlde.
Here Colmanus the bishop interrupted him and
saied. I maruail much you terme our doing a
fond contention, wherein we follow the exam-
ple of so worthy an Apostle, who only leaned
vpon our Lordes brest, and whose life and beha-
viour all the worlde accompteth to haue bene
most wise and discrete. Vnto whom Wilfrid an-
swered, and saied.

*The primi-
tive church
at the first
did not ab-
rogates all
Jewish cere-
monies.*

God forbid we should charge S. Iohn with
fondnesse or lacke of wit, for he in his obserua-
tion kept yet the deccrees of Moyses lawe literally,
according as the whole Church followed, yet in
many thinges the Iuish maner: for why? The
Apostles were not able vpon the sodain to blotte
out all customes and rites of the lawe instituted
of God himselfe, as all that come to the faith
must of necessitie abandonne Idols inuented of
the diuell. And this forsothe they were forced to
beare a time withall, lest the Iewes which liued
amonge the gentils, might be offended. For in
Act. 15. the like consideration alio S. Paul did circumcise
Timothie, offred bloudsacrifices in the temple,
shaued

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shauen his head at Corinth with Aquila and Pris-
cilla, all truly to no other intent, but that the
Iewes might not be offend. Vpon this considera-
tion Iames saied vnto Paule. *You see brother, how* *All. 21.*
many thousandes of the Iewes haue received the faish,
& all these are yet zealous followers of the lawe. Not-
withstanding the light of the ghoſpell now shi-
ning through out the worlde, it is not now ne-
cessary, no it is not lawfull now for any Christian
man to be circumcised, or to offer vp bloudy sac-
rifices of beastes. S. John therefore according to *Exo. 12.*
the custome of the lawe, in the fourteenth daie
of the first moneth at the euening, began to ce-
lebrat the feast of Easter, not regarding whether
it fell on the Sabaoth daie, or any other fey of the
weeke. But S. Peter preaching the gospel at Rome *Iacob. 10.*
remembering that our Lord arose the first day af-
ter the Sabbath, geuing thereby to vs certain and
assured hope of our resurrection, he vnderſtode
the obſeruation of Easter in ſuch forte, that ac-
cording to the custome and commandements of
the lawe, he looked for (even as S. John did) the
riſing of the Moone at euening in the fourteenth
day of his age, in the first moneth. And at
the riſing thereof at euening, if the morow
after were Sonday (which then was called, the
first day after the Sabbath) he began in that very
euening to obferne the feast of Easter, as all we
do even to this day, beginning on Easter eue. But
if So day were not the next morow after the four-
teenth day of the chaunge of the Moone, but the
ſixteenth, ſeventeenth, or any other day of the Moone *This ma-
ner is ob-
ſerved
nowe uni-
formly in
all Chri-
ſtendome.*
vntill the one and twentith, he taried for the
Sonday, and the Saturday before vpon the eve-
ning, he began the moft holy solemnitie of Easter. *Thus*

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Thus it came to passe that Easter sonday was kept only, either the fifteenth day of the chaunge of the Moone in the first moneth, or the one and twentith, or in some day betwene (as the sonday fell) and no daie elles.

Exod. 12.

Neither doth this new obseruation of the ghopspell & of the Apostles, breake the olde lawe, but rather fulfill it. For in the lawe it is commaunded, that the passeouer shoulde be solemnized from the euening of the 14. day of the chaunge of the moone of the first moneth, vntill the 21. day of the same moone. Which obseruation, all the successours of S. John in Asia after his death, and the whole vniuersall Church through out the whole worlde , hath embrased and followed. Againe it was by the Nicene councell not newly decreed, but confirmed (as the Ecclesiastical hystory witnesseth) that this is the true obseruation of Easter, and of all Christian men to be celebrated after this accompt. Whereby it is clere my Lord Colman, that you neither followe the example of S. John (as you suppose) neither of S. Peter, whose tradition wittingly you withstande, nor the law, nor the gholpel in the obseruation of your Easter. For S. Iohn obseruing the time of Easter according to the lawes of Moyses , passed not vpon the Sonday , as you do, who keepe your Easter alwaies vpon a Sonday. Againe S. Peter celebrated the Easter vpon the Sonday from the fifteenth day of the chaunge of the moone, vntil the 21. day, which you follow not, who keepe it so vpon the Sonday , that you recken from the 14. day of the chaunge, vnto the 20. So that oftentimes you beginne your Easter in the 13. daie of the change at euening , which

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neither the olde lawe obserued, neither Christ in
eating his passeouer, and instituting that most
holy Sacrement in remembraunce of his passion
vsed, but on the 14. daie. Againe the 21. day of the
moone which the lawe exprefely commaunded,
you do vtterly exclude from the celebrating of
your Easter. Thus as I said, in the obseruation of
that most excellent festiuuitie, you neither agree
with S. Iohn, neither with S. Peter, neither with
the law, neither with the gospel.

To these Bishop Colman replied, and saied. *En/sib. l. 7.*
How thinke yee? Did Anatholius that holy man *cap. 28.*
and so much commended in the ecclesiasticall hi-
story of you before alleaged, thinke or teach con-
trary to the lawe and the ghoſpell, writing that
Easter ought to be obserued from the 14. day of
the moone, vnto the 20? Is it to be thought that
our most Reuerend Father Columba and his suc-
cessours, vertuous and godly men, who kept their
Easter after the ſame maner, ether beleued or li-
ued contrary to holy Scripture? especially their
holinesſe being ſuch, that God hath confirmed it
with miracles? Truly as I doubt not but they
were holy men, ſo I will not feare to follow al-
waies their liues, maners, and trade of discipline. *Vide Eu-*
ſebium lib.
7. cap. 28.
Bifb. Ecel.
In good ſoth, quoth Wilfrid, it is well knownen
Anatholius was a right holy man, very well lea-
rned, and worthy of much praise. But what is that
to you, who vary also from his decrees and do-
ctrine? For Anatholius in his Easter (according to
the truth) accompted the vſuall compaſſe of 19.
yeres, which you either vtterly are ignorant of, or
if you know it, yet though it be through all Chri-
ſtendome obſerued, yee ſet light by it. Againe
though he obſerued the Easter Sonday ſometime
vpon

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vpon the 14. day of the moone, yet he accompted
the same day at euening to be the fiftenth of the
chaunge, after the accompt of the Ægyptians. So
vpon the 20th day he kept the Easter, that at the
sonne setting, he reckoned it for the 21. Which
his rule and distinction, that you be ignorant of,
it is manifeste by this, that sometime you keepe
your Easter cleane before the full of the moone,
euen the 13. day of the chaunge.

Memb. 7. Astouching your father Columba, and those
which followed him, whose holy steppes you
pretend to follow, as the which haue bene con-
firmed by miracles, to this I may answer, that in
the day of iudgment, whereas many shall saie vnto
Christ, that they haue prophecied, cast out diuellis, and
rought miracles in his name, our Lord will answer,
that he knoweth them not. But God forbid that I
should so iudge of your fathers, for it is our duty
of such as we knowe not, to deeme the best.
Therefore I deeme not but they were men of
God, and acceptable in his sight, who loued
God, though in rude simplicitie, yet with a god-
ly intention. Neither do I thinke that the maner
of their obseruation coulde be much preiudicall
against them, as longe as they had yet receiuued
no instructions to the contrary: but I rather ver-
ely suppose, being such comauendements of God,
as they knew they willingly followed, they would
also haue conformed themselues to the Catho-
like iudgement, if they had bene so informed.
But now Sir you, and your companions, if hear-
ing the decrees of the Apostolike see, or rather
of the vniversall Church, and that also confirmed
in holy write, you follow not the same, you of-
fend and sinne herein vndoubtedly. For though
your

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your fathers were holy men, could yet thole
few of one so small corner of the vttermost Iland
of the earth, prejudice the whole Church of
Christ, dispersed through the vniuersall worlde?

And if your father Columba (yea and our father,
if he were the true seruaunt of Christ) were ho-
lie and mighty in miracles, yet can he not by any
meanes be preferred before the most blessed
prince of the Apostles, to whom our Lorde saied.

Then art Peter, and vpon this rocke I will builde my Church, and hell gates shall never preuale against her: and to thee I will giue the keyes of the kingdome of heauen.

Thus when Wilfrid had concluded, the kinge Note the saied vnto bishop Colman: Were these things conclusion spoken to Peter of our Lord? To whom of the kinge the bishop answered, yea. Can you then (saith the kinge) geue euidence of so speciall authortie geuen to your father Columba? The bishop antwering, No, the kinge spake vnto both parties, and laied. Agree ye both in this without any controuersy, that these wordes were principally spoken vnto Peter, and that vnto him the keyes of the kingdome of heauen were geuen? When both had answered, yea: the kinge concluded and laied. Then I say vnto you, that I will not gainsay luch a porter as this is, but as farre as I knowe, and am able, I will couet in all pointes to obey his ordinaunces, leſt perhaps when I come to the dores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, which is so clerely proued to beare the keyes thereof. Thus when the kinge had saied, all that late and stoodes by of all fortes and degrees,

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abandonning their former vnpersetenesse , con-
formed them selues to the better instructions
which they had now learned.

*How bishop Colman being overcome , returned
home, and Tuda succeeded in the bishopricke. Also
what trade of life those gouernours of the church
then lead.*

THE XXVI. CHAPTER.

THe controuersy being thus ended , and the
assemblie dissoluued , bishop Agilbert return-
ed home . Bishop Colman also leing his doctrine
and feste reprooued , takinge with> him such as
refused to accept the Catholike obseruation of
Easter , and the carying of a rounde shauen crowne
(for of that matter also much dilputation then
was had) returned vnto Scotland , minding to
deliberat there with his countrymen , what to
folow herein . Bishop Cedda forlaking the Scottes ,
embraced the Catholike tradition , and returned
to his bishoprick . This controuersie was moxt
An. 664. in the yeare of our Lorde 664. in the 22. yeare of
kinge Oswin , and 30. yeare after the Scottes had
ben bishops ouer the englishmen . For Aydan gou-
erned the church 17. yeares , Finanus , ten , and
Colman three . After the departure of Colman in
to his countrie , Tuda was set bishopp ouer the
Northumberland men , instructed and created
bishop amoung the South Scottes , wearinge after
the maner of that countrie , a rounde shauen
crowne , and obseruing the Easter after the Catho-
like maner . He was a man of great vertue , and ho-
lynesse , but he gouerned the church a smal time ,
for

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for he came out of Scotland, whiles Colman,
was yet bishopp, teaching diligently both in word
and example, the true faith of Christ:

In holy Iland, at the departur of the Scottes,
Eata a reuerend father and most meeke person was
made Abbat, ouer the rest of the monkes which
remained, who before had bene Abbat of Mail-
ros at the suite of bishopp Colman obtaining it of
kinge Olwin at his departure, bicause the lame
Eata had bene one of the 12. scholers of Bishopp
Aidan, who at his first coming into England he
brought vp. For this bishopp Colman, was dere-
ly loued of kinge Olwin, for his rare wisedome
and his vertu. This Eata not longe after was made
bishop of holy Iland. Bishop Colman at his de-
parting, toke with him certaine of the bones of
bishop Aidan, parte also he left in the church
which he was bishop of, laying them vp in the
vestry thereof.

But how sparefull personnes he and his pre-
decessours were, and how greatly they abstained from all pleasures, euen the place, where he bare
rule, did well witnessse; in which at their depa-
ture fewe houses were founde beside the church: that is to say, those houses only without the
which ciuill conuerlation could no wise be main-
tained. They had no mony, but cattaille, for if they
tooke any mony of riche men, by and by they
gave it to poore people. Neither was it needefull
that either mony shoule be gathered, or houses
prouided for the receiuing and entertainement of
the worshipfull and welthy, who never came
then to church, but onely to praye and to heare
the worde of God. The kinge himselfe, when
occasion serued to retort thither, came accom-

for

V. pained

payned only with fyue or six persons , and after prayer ended, departed. But if by chaunce it fortuned that any of the nobilitie or of the worshipfull, refreshed them selues in the monasteries, they contented them selues with the religious mens simple fare and poore pittens , looking for no other cates aboue the ordinary and daily diet. For then those learned men and rulers of the church, socht not to pamper the panche, but to saue the soule , not to please the worlde , but to serue God.

Whereof it came then to passe , that euuen the habite of religious men was at that time had in greate reverence, so that where any of the clergie or religious person came , he should be ioysfully receiuied of all men , like the seruaunt of God. Againe if any were met going on iourney , they ranne vnto him , and making lowe obeitiance, desyred gladly to haue their benediction eyther by hand or by mouth. Also if it pleased them to make any exhortation as they passed by , euerie man gladly and desirously harkened vnto them. Vpon the Sondayes ordinarily the people flocked to the church or to monasteries , not for bely cheere, but to heare the worde of God : And if any priest came by chaunce abrode into the village, the inhabitaunts thereof would gather about him and desyre to haue some good lesson or collatio made vnto the. For the priests & other of the clergy in those dayes, vled not to come abrode in to vil-lages , but only to preache , to baptise , to visit the sicke , or (to speake all in one worde) for the cure of soules. Who also at that time were so farre from the infection of couetousnes and ambition , that they would not take territories and pos-

*Religious
men in our
primitive
church re-
verenced.*

possessions toward the buildinge of monasteries, and erecting of churches, but through the ernest suite, & almost forced thereto of noble and welthy men of the worlde: which custome in all pointes hath remained a longe time after in the clergy of Northumberlende. And thus much of these matters

How Egbered a holy man, and english borne, lead a religious solitary life in Ireland.

THE XXVII. CHAPTER.

THIS very yeare of our Lord 664. a greate eclipsē of the Son hapned on the third day of May abouteen of the clocke , in which yeare also a sodain great plague consuming first the south partes of Britanny, taking holde also in Northumberland with longe & much continuance, wasted away an infinit number of men. In which mortallitie the foresaide bishop Tuda , was taken out of the worlde , and honourably buried in a monasterie, called Pegnalech : this plague perced also euen to Ireland.

There were at that time in the Iland, diuers young gentlemen & other of England, which vnder Finanus , and Colmanus their bishops, hadd departed aside thither, partly to liue more straitly , and some of those forthwith bounde them selues to the religious habit , some other wandering rather about the celles and clolets of such as caught, folowed more their study and learning. Al these the Scottes entertained gladly and sherefully , geuing them not only their borde

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and their learning free, but bookes also to learne
in.

Lincolne
shire.

Amonge these, two young gentlemen of England were of great towardnesse aboue the rest, Edelhum and Ecbert, of the which two, the former was brother vnto Edelhum that blessed man, who in the age folowing liued also in Ireland for studie sake, from whence with great learning and knowledge returning home to his countrie, he was made bishopp of Lindisse, and ruled the church honourably a longe time: These yonge gentlemen living in the monasterie (which in the Scottish tongue is called Rathmelig) al their companions being either taken away by the mortalitie, or otherwise gone abrode, remained both of them behinde, lying sicke of the plague. Ecbert one of the two, when he thought his time was come to die (as I learned by the report of a most trusty and reverend olde man, who tolde me he heard the whole storie from Ecgberts owne mouth) departed very erly out of his chamber where the sicke were wonte to lye, and getting him to a secret cōmodious place, sate downe all alone, began diligently to thinke on his former life, and being prickled with the remembrance of his sinnes, washed his face with teares, beseeching God from the bottom of his hart, to lend him lite, and tyme of repentaunce, to bewaile & recompence wth amendment of life, his former negligences and offences. He vowed also, never to returne home to his countrie where he was borne, but to liue as a pilgrim al daies of his life. Againe beside the ordinarie seruice of the canonical houres (if sicknes or weakenesse of body lette him not) he vsed to say every day the whole psalter to

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psalmer to the honour & pralfe of almighty God.
Last of all to faste ones euerie weeke, one whole
daye and night.

His vowes, prayers and lamentinges thus being ended, he returned to his chamber, and finding his felow a sleepe, went also to bedde, to take some reste : which after he had a litle done, his felow waking looked vpon him, and sayed. O brother Ecgbert, what haue you done? I had hoped, we should boþ haue passed together to life euerlasting, but now vnderstand you, that ye shall haue your request: for it was reueled vnto him by a vision, both what the others petition was, and that he had obtained it: What neede many wordes, Edilham the night folowing departed, Ecgbert recovered, and liuing many yeris after being made priest, leading a life worthy of that vocation, after great amendment of life, as he defyred, departed this world of late, to witt, in the yeare of our Lorde 729 in the 90. yere of his ag. He lead his life in great perfection of humilitie, meekenes, contynency, innocency and integritie. Whereby he much profited both hisowne countrie and the place where he liued, in voluntarie banishment amongst the Scottes and the Pictes in ex ample of liuing, in diligence of teaching, in authoritie of correcting, in bountifullnesse of bestowing, that which the riche gaue abundantly vnto him. Beside his vowes mencioned before, he made and keept others as that thourough eat the whole lent, he neuer ate more then once a day: eating also then nothing els but bread and thinne milke, and that also with a certain measure. His milke was of one day olde, whiche the day before he woulde eat it, he was wont to put and keepe

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keepe it in a viole , and the night folowing
skimming away the creme , with a litle bread to
drinke it vp. This kind of feast he vsed to keepe
50. dayes before Christmas , and as longe after
Whitsontyde , all his life tyme.

*How after the death of bishop Tuda , Wilfrid in
France, and Ceadda amonge the West Saxons, were
made bishops of Northumberland prouince.*

THE XXVIII, CHAPTER.

IN this meanetyme , kinge Alcfrid sent Wilfrid his priest vnto the kinge of Fraunce, that he might be cōfēcrated bishop in his dominions, who sent him to be consecrated of Agilbert (of whom before we made mencion) being then bishopp of Paris , where he was consecrated , with great honour of him and many other bishops, metting for that purpose together in a Manour of the kings called, *In campedio*, Bishop Wilfrid making some abode in Fraunce after his consecration, kinge Oswin folowing the example and diligence of his soone kinge Alcfrid sent into kent a holy man, vertuous, sufficientlie learned in holy scripture , and a diligent performer of that he had learned, to be created bishop of Yorke. This man was a priest , and called Ceadda , brother to the most Reuerend bishop Ceddi / of whom we haue often spoken before) and Abbat of the monastrie of Lesting. The king set also with him an other of his priests, Eadhed by name , who after in the reigne of kings Ecfrid , was bishop of Rhyppon: But they at their arriuall in Kent , finding the Archebishop of Canterbury *Deus dedit,*
departed

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departed, and no man as yet supplying his rowne
stroke ouer to the west Saxons, where Wini was
bishōp, and of him this vertuous man Ceadda,
was consecrated bishop, having with him to
assiste and accompany him at the consecration,
two other bishops of the olde Britons, who con-
tinewed yet in their accustomed obseruation of
Easter, beginning from the fourteenth day of the
chaunge, contrary to the canonical and right or-
der, as we haue often sayed before. There was
not at this tyme, beside this bishop Wini, any
one true bishop and rightly consecrated in all
Britanny.

Ceadda then being thus created and consecra-
ted bishopp, began seriously to set forth the truth
of Gods word, to leade his life in chasitie, hu-
militie, & abstinenſe, to study & much teaching.
For which purpose, he cōtinualy visited the cyties
townes, villages, yea and priuat houses in his
diocese, and that not making his iourney on hor-
ſebacke, but going alwayes on foote, as the Apo-
ſtles vſed. At this he had learned of the vertuous
bishopp Aidan, and of his brother bishopp Ceddi,
whose vertuous examples he endeououred al-
wayes to folowe, and to teach the fame vnto o-
thers. Wilfrid also returning to England, now a
bishop, instructed much the church of England,
and reduced them to the Catholike vnitie, tou-
ching exterrnal rites and obseruations in many
pointes. Whereby it came to passe, that Catholi-
ke ordonaunces taking place, and beginning daily
to be more and more embraced, the whole com-
pany of the Scottes which then liued among the
engliſh men, eyther yelded to the ſame, or elſe re-
turned backe to their owne contrie.

How Wighard priest was sent to Rome to be consecrated Archebischopp of Canterbury, and how he died there, according as was specified by letters from the Pope.

THE XXIX. CHAPTER.

AT this tyme the most worthy and renouned kinges of England, Owin of the North countrie, and Egbert of kent, and the places adioyning, deliberating betweene them selues, touching the peaceable gouernement of the church (for king Owin had now perfily lerned, though he were brought vp by the Scotts, that the church of Rome was the Catholike and Apostolicall church) by the choise and content of the holie clergy of England, called vnto them one Wig-hard a priest, a man of great vertu and worthy to be a bishop, one of the clergie vnder Deus dedit the deceased Archebischopp, and sent him to Rome to be consecrated, to the intent that he being made Archebischopp, might consecrat and order other byshops for the Catholike churches of English men through out Al Britanny. But Wig-hard coming to Rome, before he could be consecrated bishop, departed this life, wherevpon the Pope sent backe to kinge Owin these letters,

To our most honorable Sonne, Owin kinge of the Saxons, Vitalianus Bishop, the seruaunt of those which serue God. We haue receiuied your excellencies wiffull lettes; by the perusal whereof, we perceiued your excellencies most godly deuotion, and feruent zele to attaine euer-lasting life, hoping assuredly, that as you now rei-

gns

gne ouer your people , so in the life come you shall reigne with Christ , for as much as by his Souuerain helpe and grace , you are now conuerted to th: true , right and Apostolike faith. Blessed is that people , ouer whom God hath placed a prince of luch wisedome , vertu , and desyre of Gods honour , as he who not only serueth God himselfe incessantly , but also laboureth to draw all his subiects to the right vnicie of the Catholike and Apostolike fai. h , purchasing them thereby vndoubted saluation of their soules. For who hearing this joyfull report of such a Prince , will not alio reioyle thereat ? What Christen hart wil not leape for ioy , and conceiue singular comfort of so zealous furderinge of the faith ? Truly considering the happy conuersion of your nation to the seruice of almighty God , I remembre and see accomplished in you , the oracles of the diuine prophets as it is writhen in Elay. In that day the roote of Iesse standeth vp for a token to the people , him the nations shall call vpon. And againe. Hearke ye Ilandes , and harken yee people that dwelle a farre of. And within a few wordes after , the prophet crieth to the church. It is not enough that thou shalst serue me , I haue geuen thee for a light to the nations : that thou be my saluation euен to the furdermost partes of the earth. And againe Kinges shall arise and shall adore. And a little after. I haue geuen thee for a league of my people , that thou shouldest raise vp the earth , and posseſſe the scattered inheritaſes , and say to those which ly bounde , come ye forth : & to those which late in darcknes , be yee opened. And againe. I the Lord haue called thee righteousnes , and haue taken thy hand , and haue sauad thee , and haue set thee to be a light vnto nations

nations

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nations, and to be a league betwene my people, that
thou maiest open the eyes of the blind, and deliuer from
bondes the bounde, the man sitting in darckenes, out
of the prison. Beholde most honourable Sonne, by
the verdict of the prophets it is most clere, that
not onely you, but all nations shall beleue in
Christ the maker of all things. It behoueth ther-
fore your highnes being now a parte of Christ, to
follow in all thinges and alwaies, the sure rules
and ordonnances of the head of the Apostles, as
well in obseruing your Easter, as in all other thin-
ges deliuering by the holy Apostles Peter and
Paule, whose doctrine doth daily lighten the har-
tes of all true beleuers, no lesse then the two ligh-
tes of the element, geue their light to the
whole worlde.

And after many other wordes written tou-
ching the vniforme obseruatiō of Eaſter through
out the whole worlde, it followeth in the letter.
As touching one well furnished with lerning and
other qualitieſ mete to be your bishop, according
to the tenour of your letters, we could not ſo
ſodenly finde any ready, the iourney being ſo
longe vnto you. Truly as ſoone as we ſhall elpie
out a meete person and worthy of that vocation,
we ſhall direc̄t him ſpedely to your countrie,
that by his preaching, and by holy scripture, he
may thouroughly roote out all the wicked dar-
nell of the enemy forth of your Iland, by the
helpe and grace of almighty God. The preſents
which your highnes direc̄ted to the bleſſed prince
of the Apostles for his perpetuall memory, we
haue receiued, thanking therefore your high-
nes, incessantly beſeching (withal our clergy)
the goodnes of God, for your highnes pre-
ſeruation

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feruation and good estate. The bringer of your presents is departed this life, and is laied at the entry of the blessed Apostles tombes, we much lamenting and bewailing at his departure here. Notwithstanding by the bearers of these our presents, we haue sent you the iewels of holy Martyrs, that is, the reliques of the blessed Apostles Peter and Paule, and of the holy Martyrs, S. Laurens, John and Paule, of S. Gregory, and of Pancratius pall to be deliuered to your highnes. To your Lady and bedfellowe, our spirituall daughter, we haue sent by the saied bearers a crose of golde, hauing in it a naile taken out of the most holy chaines of the blessed Apostles Peter and Paule, of whose godly behauour we vnderstanding, haue all as much reioysed, as her vertuous dedes are before God pleasaunt and acceptable. We beseeche therefore your highnes, to furder and set forward the conuersion of your whole Iland to the faith of Christ, you shall not vndoubtedly lacke herein the speciall protection of our Lorde Iesus Christ, the redemer of all mankinde, who will prosper you in all thinges to the encreasing of his true beleuers, and planting of the Catholike and Apostolike faith: For it is written. *Seeke yee first the kingdome of God, and Misch. 6:
the righteousnes thereof, and all these thinges shall be added vnto you.* Truly your highnes secketh, and shall no doubt obtaine, and all partes of your Iland (as we wish and desire) shall be brought vnder your allegeaunce. We salute your highnes with most fatherly affection, beseeching continuallie the mercy of God, that it will vouchsafe to assist you and all yours, in the perfourmance of all good workes, that in the worlde to come, you may

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may all liue and raigne with Christ. The heauen-
lie grace from aboue preserue alwaies your high-
nes. In the next booke following we shall haue
occasion to declare, who was founde and appoin-
ted bishop in place of Wighard that died at
Rome.

*How the people of Essex & London in a time of plague
returning to Idolatry, by the diligence of Larum-
nus their bishop, were soone reclaimed and amen-
ded.*

THE XXX. CHAPTER.

AT this time Sigher and Sebbi kinges, ruled
ouer the people of Essex and London after
the death of Guidhelme (of whom we haue spo-
ken before) although these were also vnder the
allegeance of Wulsher, king of the Middel-land
englishmen. This prouince being visited with
that greate plague and mortalitie (which we
mencioned before) Sigher with the people ouer
whom he ruled, forlaking the Sacramentes of
Christes religion, fell to Apostasie. For both the
Kinge himselfe, and many as well of the people,
as of the nobles, louing this present life, and not
seking after the life to come, or els not beleuing
any such life at all, began to renew their temples
which stode desolat, and to worship idols, as if
they could therby escape the mortalitie. But Sab-
bihis companion, with all vnder him, perseuered
deuoutly in the faith, and ended his life in great
felicitie, as we shall herafter declare.

Wulsher the king vnderstanding parte of his
dominions to fall from the faith, for to call them-
backe

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backe againe , sent vnto them bishop Lutumanus,
the succesor of Trumher , who by much laboure
and oilegance , being a man of great vertu , pain-
full , and zealous (as a certain priest waiting then
vpon him & helping him in preaching the gospell reported vnto me) brought them to the faith
againe , both the kinge , and all his people . So that
abandoning and throwing downe their temples
and altars , they opened againe the Churches ,
confessed gladlie the name of Christ , and chose
rather to die , in hope of resurrection , then to liue
in the filth of Idolatry . Which being so brought
to passe , their priestes and instructors returned
home with much ioye and comfort ,

THE

THE
FOVRTH BOOKE
 OF THE HISTORIE
 OF THE CHVRCH
 OF ENGLAND.

How after the death of Deusdedit, Wighart being sent to be made bishop, and dying there, Theodore was consecrated Archebishop, and sent into England with a certain Abbat named Adrian.

THE I. CHAPTER.



He same yeare of the foresaied eclipse and pestilence that soone after followed, in which also bishop Colman ouercome by the generall and vuniforme lentece of the Catholikes) returned home to his countrie, Deusdedit the sixt Archebishop of Canterbury died, the 14. day of Iuly. Ercombert alio kinge of kent, departed this world the very same moneth and day, and left to his sonne Ecgbert the Crowne and kingdome, which he receiuied and held the space of 11. yeres. At that time the see of Canterbury being vacant a great while, and the diocese desirous of a bishop, Wighart a vertuous priest, a man very well lerned, skilfull of the Canons, rules, and disciplines of the Church, and an eng-

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an english man borne, was sent to Rome both by Ecgbert; and also Olwin kinge of Northumberland (as sye haue mentioned before) and with him certaine presents to the Apostolike Pope, as great stoe of plate, both siluer and golde. Being arrived at Rome, in the time that Vitalianus governed the Apostolike see, and hauing declared the cause of his coming to the saied Pope, within short space, he and almost all his company, were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired diligently, whom he might direct for Archebishop over the Churches of England.

In the monasterie of Niridan, not farre from Naples in Campania, there was an Abbat named Adrian, an African borne, a man very well lerned in the scriptures, thouroughly instructed both in monasticall discipline, and in ecclesiasticall government, very skilfull of the greeke and latin tonges. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and to traueil into England. But he answering that he was no meete man for so high a degree, promised yet to bringe forth one, which both for his lerning and for his age, were more worthy of that vocatio, & offered to the Pope a certain monk living in a Nunnery there by called Andrew, who though he were of all that knewe him, esteemed worthy of the bishoprike, yet for the impediment of his weake and sickly body, it was not thought good to fende him. Then Adrian being to take it vpon him, desired certain daies of repit, if happily in the meane time, he could finde any other meete to supplie that roome.

At this time there was in Rome a certaine
monke

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monke of Adrians acquaintaunce, named Theodore, borne at Tarsus in Cilicia, a man both in prophane and diuine knowleage, and in the greke and latintoungē excellentlie lerned, in manners and conuerstation vertuous, and for age reuerend, being then 66. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions, that Adrian should accompany him into England, because hauing twise before trauailed into Fraunce for diuers matters, he had therfore more experience in that iourney, as also for that he was sufficienly furnished with men of his owne. But chieflye that assisting him alwaies in preaching the gholspell, he should geue diligent eye & heede, that this Theodore being a greeke borne, introduced not after the maner of the grekes, any doctrine contrary to the true faith receaved, into the English Church, now subiect vnto him.

This man therefore being made subdeacon, tailyed yet in Rome 4 moneths, vntill his haire was full growen, to take the rounde ecclesiasticall tonsure, which before he had taken like vnto the East Church after the maner of S.Paule, whereof we shall hereafter treat more at large. He was consecrated bishop of Vitalianus then Pope, in the yeare of our Lord 668. the 26. day of March vpon a Sonday. The 17. after of May in the company of Adrian the Abbat he was directed to England. Their iourney commenced, first by see they arriued at Marsilia, and so by lande to Arles, where deliuering to John the Archebisshop, letters of commendation frō Vitalian the Pope, they were receaved and enterteyned of him, vntill that Ebrotinus chief of the Kinges Courte, gaue them

Saul.

Salfconduit to passe and go whither they intended and woulde. Which being graunted them, Theodore rocke his iourney to Agilbert bishop of Paris, of whom we haue spoken before, and was very frindly receaued of him and kept there a long time. But Actian went first to Em-meson and after to Faron bishop of Meldes, and there contynewed & rested with theā a good space: for winter was at hand, and draue them to abide quietly in such cōuenient place as they could get.

*The comm-
tre about
Lions.*

Now when word was brought to King Ecg-
bert, that the bishop, whom they had desired of
the Pope of Rōme was come, & rested in France,
he sent thither straight way Redfride his lieute-
nant, to bringe and conducte him. Who when he
came thither, tooke Theodore with the license
of Ebroinuſ, and brought him to the porte that
is named Quentauic, where they contynewed a
space, because Theodore was weake, sicke and
weary. And as soone as he began to recover health
againe, they failed to England. But Ebroinuſ
withhelde backe Adrian, suspecting he had some
embassie of the Emperour to the Kinges of En-
gland against the realme of Fraunce, wherof at
that time he had speciaſ care & charge. But when
he founde in deede that he had no ſuch thinge,
he diuifid him and ſuffered him to go after Theo-
dore. Who as ſoone as Adrian came to him, gaue
him the monaſterie of S.Peter the Apostle, where
(as I haue mentioned before) the Archebifhops
of Canterbury are wōnt to be buried. For the
Apostolique Pope had required Theodore at his *Dominus*
departinge, to prouide and geue Adrian ſome pla- *Papa Apo-*
ce in his diocelē, where he and his company *letonis.*
might comodiously contynewe & liue together,

*Howe Theodore visited the country, and how the
Churches of England receaued the true Catholique
fa[n]t, and began also to stude the holy scriptures,
and how *Puta* was made Bishop of Rochester for
Damian.*

THE II. CHAPTER.

THeodore came to his Church the 2. yere af-
ter his consecration, the 27. day of May being
sonday, and contineued in the same 21. yeres,
three moneths, and 27. daies. And straight way he
visited all the countrie ouer, where soever any en-
glish people dwelt (for all men did most gladlie
receauue him and heare him) and hauing still with
him the companie and helpe of Adrian in all thin-
ges , did sowe abrode and teache the right wayes
Theodore and pathes of good life, and the canonickall rite and
the first order of keeping the feast of Easter. For he was
primas of the first Archebishop , vnto whom all the whole
at Englaid Church of the English nation did yeald and
consent to submit themselues. And because both
he and Adrian , as we haue said , were exceeding
well learned , both in profane and holy literatu-
re, they gathered a company of disciples or scho-
lers vnto them , into whose breasts they daily
did poure the fl wing waters of holosome
knowledge. So that beside the expounding of
holy scripture vnto them , they did withall in-
struct their hearers in the sciences of musick,
Astronomic, and Algorisme.

In the tounes they so brought vp their scho-
lers , that euen to this day some of them yet li-
ving, can speake both the Latin and Greeke tong-
ge as

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ge, as well as their owne in which they were borne. Neither was there euer, since the English men came first to Britanie, any time more happy than at that present. For England then had most valiant and Christian princes, it was feared of all barbarous and forraign nations. The people at home were all wholly bent, to the late ioyfull tydinges of the kingdome of heauen, and if any man desired to be inistructed in the reading of the holy scriptures, there lacked not men expert and cunning, ready to teache him. Againe at this time

*Singing in
Churches
through-
out all En-
gland.*

the tunes and notes of singing in the Church, which vntill than were only vsed and knownen in Kent, began to be learned through all the Churches of England. The first master of songe in the Churches of Northumberland (except Iames whom we speake of before) was Eddi surnamed Stephen, who was called and brought from kent by Wilfride a man most reverend, who first among all the bishops that were of the English nation, did learne and deliuer the Catholique course of life to the English Churches.

Thus Theodore vewing ouer & visiting eche where, did in conuenient places appoint bishops, and toge:her, with their helpe and assistance, amended such thinges as he found not well and perfecte. And among all other when he reprooved bishop Chadda, for that he w^s not rightly consecrated, he made moste humble aunswyer, and saide : If you thinke that I haue taken the office of a bishop not in dewe order and maner, I am ready withall my hart to giue vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so commaunded I did agree (although vnworthy) to take it vpon me.

Bishop
Chadd a
man of
great hum-
blenesse.

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Which humble answere of his Theodore hearing,
said, that he shold not leauue his bishopricque,
but did himselfe supplie and rendre complete his
consecration, after the right and dewe Catholi-
que maner. The very same time in which after
the death of *Deus dedit*, an Archebishop of Can-
terbury was sued for, consecrated, and sent from
Rome, Wilfrid also was sent from England to
Fraunce to be consecrated. Who because he re-
tourned into kent before Theodore, did make
priesters and deacons vntill the time that the Ar-
chebishop himselfe came to his see. Who at his
comming to the citie of Rotchester where the see
had bene now longe vacant by the death of Da-
niel, did appoint and consecrat bishop there, a
man better skilled in the ecclesiasticall discipline,
and more geuen to plaine and simple sinceritie of
life, than any thinge politike in worldly affaires.
His name was Putta, a good Church man, and
cunning in musike after the Romaine vse, which
he had learned of Pope Gregories scholers.

How Chadda afore mentioned, was appointed bishop
of the Marshes or middle englischmen : and of his
life, death, and buriall.

THE III. CHAPTER.

Lincolns
diocese,
and Lich-
field, and
Nor-
wiche.

AT that time was Wulpher king of the Mar-
shes, who after the death of Iaruman, desi-
red of Theodore to haue another bishop appoin-
ted for him and his. But Theodore would not
consecrate them a newe bishop, but desired King
Olwin, that Chadde might be their bishop,
who at that time liued quietly in his monasterie
at Le-

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at Lessing, and Wilfrid ruled the diocese of Yorke, and also of all Northumberlante, and of the Pictes also, as far as king Oswines dominion did reache. And because the said most reuerend bishop Chadde, was wonte alwaies to preache and doo the worke of the ghosspell more walking a foote where he went, than on horsebacke, Theodore willed him to ride, when so euer he had any iourney to take. But he refusing vtterly so to doo, for the exceeding desire and loue that he had of that holy labour and trauaille, Theodore himselfe did litle him on horsebacke with his owne handes, knowing him indeede to be a very holy man, and so compelled him to ride whither neede required. Chadde being thus made bishop of the Marshes, the middle english men and of * *Lincolns* Lindisse, he diligently gouerned the same after *sheire*, the examples of the auncient fathers in great perfection of life. Vnto whom also King Wulpher gaue the land of 50. tenements to build a monasterie withall, in the place which is called Et-beare, which is by a wood in the prouince of Lindisse, where vntill this daie the steppes of monasticall life which he began and placed there, do yet remaine. The seate and chiefe mansion of the diocele he held at Lichfield, where he died also and was buried, and where vntill this day contineweth the see of the bishops who succeeded in the same prouince.

This man had made himselfe not far from the Church a certayne closet and priuate mansion, in which as often as he was at leisur from the busynesse and ministerie of the ghosspell, he was wont to pray and to reade secretly with a fewe, that is to say, 7. or 8. bretherne with him.

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And when he had gouerned the Church most
worthely in that prouince two yeres & an halfe,
by the dispensation and appointement of God
aboue, that time came, which the Ecclesiastes
Eccles. 5. speaketh of: *There is a time to lay abrode stones, and*
a time to gather them together againe. For there
came a plague sent from God, which by the death
of the body, remoued the liue stones of the
Church from their earthly places, to the celestial
building in heauen. For very many of the Church
of this most reverend bishop, were taken out of
this lite; and when his howre also was come, that
he should passe out of this worlde to our Lord, it
happened on a certayne day, that he abode in the
foresaid closter, and had no more but one brother
with him, whose name was Owen, all the rest of
his fellowes being returned to Church, as the
cause and houre required.

This Owen was a monke of great perfection,
and one that had forsaken the world with pure
intent and hope of the rewarde of heauen, a man
for all pointes worthy, to whom God in speciaill
wise might reueale and shewe his secretes, and
well worthy to whose wordes the hearers may
giue credit, For coming with Queene Edildride
from the prouince of the East English, and being
the chief of her seruauntes, and governour of her
house, for the great zeale of faith that encreased
in him, determining with himselfe to renounce
the world, did in dede accomplish the same, not
slackely and negligently, but in such sort vnclad
himselfe of worldly matters, that forsaking all
that euer he had, being clothed but with plaine
and poore apparel, and bearing an hatchet or axe
in his hand, came to the monasterie of the same
most

most reverend father, called Lestinghe. For he signified that he would entre into the monasterie, not for ease and idlenesse, as some do, but to traueile and labour : which thing he well shewed and proued in his doinges, for the lesseable and apte he was for stude and meditation of the scriptures, the more diligent and painfull he was to worke with his handes. Finally his reverence and devotion was such, that the bishop accepted him for one of his brethern, to accompany him with the other fewe in the foresaid closet. Where while they within were occupied in reading and prayer, he without did those thinges abrode that were necessarie to be done.

And on a certaine day as he was doing some such thing abrode, the rest being gone to Church, (as I began to say,) and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this Owen heard sodainly (as he after tolde) a most sweete noyse of voices singing and rejoyfinge, coming downe from heauen to the earth; which voice, he said, he first heard beginning from the south-east, that is, from whence the depth of winter comes, and then by little and litle drawinge nearevnto him, vntil it came to the roofe of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat gowing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after, heare the same ioyfull song go vp and ascend from the roofof the said oratorie, and returne vp to the heauens the very same way that it came, with unspeakable sweetnes. Whereat as he muled a space & was as it were astounied, imagining and musing depeley in his minde

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minde what this might be, the bishop opened
the oratorie windowe, and as he vsed to doo,
made a nois and signe with his hande, and bad
some man come into him, if there were any body
without. Then came he straight way, to whom
the bishop said: Go to the Church quickely, and
cause thole y. bretherne to come hither, and come
you with them also.

When they were come, first he admonished
them to kepe among themselves, and toward all
faithfull folke, the vertue of charitie and peace,
and also with vnfatigable continuance to followe
the rules and orders of monasticall discipline,
which they had either learned of him, and seene
in him, or founde in the doings or sayings of the
former fathers. And then did he tell them more-
oner, that the day of his departinge, was very
nigh at hand, for that most louely guest, quoth
he, who was wonte to visit our bretherne, hath
voutsafed this day to come to me also, & to cal me
out of this world. Wherefore go your waies to
Church againe, and speake vnto the bretherne,
that with their prayers they both commend vnto
our Lorde my departing, and remember also with
fasting, watching, prayers, and good works to
preuent their owne departing, the houre wherof
is vncertaine. And when he had spoken these and
other like wordes, and that the brethern had ta-
ken his blessing, and were gone forth very heauy
and sad, he that only heard the heauenly song,
came in againe, and casting himselfe flat on the
ground, laid.

I beseech you good father, may I be so bold as
to aske you a question? Aske what you will,
quoth he. Then, quoth the other, I pray you tell
me,

me, what was that song which I heard of that ioyfull company descending from heauen vpon this oratorie , and after a time retourninge vp to heauen againe ? He aunswere and saide vnto him : If you haue hearde the voice of the song, and vnderstoode the comming of the heauenlie companies, I comandaund you in the name of our Lord, to tell no man herof before my death. They were indeede the spirits of Angelles , which came to call me to the heauenly rewardes , which I haue alway loued and longed for , and after 7. daies they haue promised to come againe and take me with them : which was indeede fulfilled euen as it was foretolde him, for straight wayes was he taken with a faintnes of body , which daily grewe more grenouse vpon him , and the 7. day (as it had bene promised him) after he had firt fortifyed his departing with the receiuing of the bodie and bloud of our Lord, his holie soule loosed from the prison of the bodie, was caried and lead (as we may well beleue) of the company of Angelles to the ioyes euerlastinge.

*Howseling
before
death.*

And it is no meruaille, if he gladly behelde the day of death, or rather the day of our Lord, which day he did alwaies carefully looke for till it came. For among his manifold merites of *The great
fears of
God in E.
chadd.* chastitie and abstinenesse, of preaching, of prayer, of voluntarie pouertie, and other vertues, he was so far humbled in the feare of our Lorde, so much mindfull of his later end in all his workes, that (as a certaine brother named Trumbert was wont to tell me , one of them that read the scriptures to me , and was brought vp in his monasterie and ouernement) if perhaps while he were reading, or doing some other thing, there rose any sodaine

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Iodaine great blast of wind, by and by would he
call on the mercy of our Lord, and beseech him
to haue pitie on mankinde. But and if there came
a blast yet more vehement, then would he shut
vp his booke and fall downe on his face, and set
himselfe more feruently to prayer. And if any
stronger storme or blustreing shouvre cotinewed
long, or that lightning and thunders did make
both the earth and ayre to shake for feare, then
would he go to Church, and earnestly set his
mind to praier and saying of psalmes, vntill the
ayre waxed clere againe.

Psal. 17.

And when some of his companie asked him,
why he did so : Haue yee not read, quoth he :
*That our Lord hath thundred from beauen, and the
most high hath giuin bis voice ? He hath sent out his
arwodes, and scattered them abrode, he bath multi-
plied ligheninge and troubled them ? For our Lord
moueth the ayre, raiseth vp windes, shooterb out
lightninges, thundreth from heauen, to stirre vp
the creatures of the earth to feare him, to recall
their hertes to the remembrance of the iudg-
ement to come, to plucke downe their pride, and
abate their holdenes, and thus to bringe to their
mindes what terrible time, when both heauens
& earth shall burne, and himselfe come vpon the
clowdes with great power and maiestie to iudge
both the quicke and the dead. And therfore,
quoth he, it behoueth vs with dewe feare and
ioue, to yeld a and giue place to his warning from
heauen, that as ofte as he troubleth the ayre, and
lifteth vp his hande as it were threatening to stri-
ke, and doth not yet strike, we straight way call
vpon his mercie, and boulting out the very botom-
me of our hertes, and casting out the dregges and
relikes*

relikes of sinne, do carefully prouide that we never deserue to be striken at all.

With the reuelation and relation of the foresaid brother concerning the deaſt of this bishop, the wordes also of the moſt reverend father Ecgbert do well agree, of whom we ſpake before. Which Ecgbert at the time when the ſaid Chadda was a young man, & himſelfe alſo of like age, led in Ireland a very ſtraight monaſtically life, both in prayers, continencie, and meditation of the holy ſcriptures. But Chadda being afterward returned to his country, Ecgbert abode there ſtill as a pilgrimage for our Lordes ſake vnto the end of his life. Now a long time after, there came to viſite him from England, a certayne moſt holy and vertuous man named Higbalde, who was an Abbot in the prouince of Lincolnne. And as they talked together of the life of the former fathers, as the maner is of ſuch holy men to do, and gladly would wiſh to followe the ſame, they fell vpon mention of the moſt reverend bishop Chadda. And than ſaid Ecgbert: I knowe a man yet remaining aliue in this Ilande, which when brother Chadda paſſed out of the world, did fee a company of Angells descend from heauen, and take vp his loule with them, and then returned againe to the celeſtiall kingdome. Which viſion whether Ecgbert meant to be ſene of himſelfe, or of ſome other, it is to vs vncertaine: yet while ſo worthy a man, as he, ſaid that it was true, the thing it ſelſe can not be vncertaine vnto vs.

*Lincolne
shire.*

Thus died Chadda the 6. day of Marche, and was buried firſt by S. Maries Church, but afterward his bones were remoued into the Church of the moſt bleſſed S. Peter chiefe of the Apoſtles,

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the same Church being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie , and faine vp and downe wandering every where, came thither at an euening, and by the ignorance or negligence of them that kept the place, lay there all the night , and the next morning came out wel in his wittes, and declared, to the great wonder and ioy of all men, that there he had by the gifte and goodnes of our Lord, gotten his health. The place of the sepulchre is couered with a wooden tombe made like a litle howse, hauing an hole in the side , at which they that come thither for deuotions sake, are wont to put in their hand and take out some of the duste , the which they put into water and than giue it to drinke to sick beastes or men, whereby the grief of their sicknes is forthwith taken away , and they restored to their ioyfull desired health. In the place of B. Chiadda, Theodore consecrated and ordeined Winfrid a vertuous and sober man , to rule and haue the office of a bishop , as his predecessours had before him ouer the prouinces of the Marshes and middle english , and also of Lindisfarne diocese. In all which countries Wulpher (who yet liued) did holde the crowne and scepter. This Wintrid was of the clergy of the same bishop whom he succeeded , and had executed the office of deacon vnder him no small time.

*Miracles
at the tom-
be of S.
Chiadda.*

*Lincolne
diocese.*

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CHVRCH OF ENGLAND. 395 Lib.4

How bishop Colman leaving England, made two mo-
nasteries in Scotland, one for Scottes, and another
for the Englishmen whom he had brought with
him.

THE IV. CHAPTER.

IN the meane time bishop Colman who was
a Scottish bishop, lefte England, and tooke
with him all the Scottes that he had gathered to-
gether in the Ile of Lindisfar, and about 30. en-
glishmen also, which were all brought vp in the
orders of monastical life and conuerfation. And
leauing in his owne Church certaine bretherne,
he came first to the Ile of Hii, from whence he
was first sent to preache the word of God to the
Englishmen. Afterward he went to a certaine li-
tle Ile, which lieth on the west side, cut off a
good way from Ireland, and is called in the Scot-
tish tongue, Inhisbowinde, that is to say, White-
calfe Ile; Into which he came, and builte a mo-
nasterie, and placed the monkes in the same,
which he had brought with him, and gathered
together of both nations.

Who because they could not agree together,
for that the Scottes in somer time when haruest
was getting in, would leaue the monasteries, and
go wonder abrode in places of their acquaintaunce,
and than at winter would come againe, and
require to enjoy in common such thinges as the
english men had prouided and laied vp, Colman
seeking remedie for this discorde, and vewing all
places tar & neere, found at length in Ireland a mere
place for his purpose, called in the Scottish tongue
Magio, Of that grounde he bought a smale parcel
to build

to build a monasterie therein, of the Erle that pos-
sessed the same, yet vpon this condition, that the
monkes there abydinge, should remembre in
their prayers the Lord of the foile, who let them
have that place.

Thus the monasterie being speedely erected
by the helpe of the Erle, and of all such as dwel-
led thereby, he placed the Englishmen alone ther-
in, the Scottes being lefte in the foresaid Iland:
which monasterie vnto this day is holden of En-
glishmen, and is the same which is commonly
called *Inigeso*, being now much enlarged and am-
plified ouer that it was at first. This monastery
also (all thinges being since, brought to a better
order) hath in it at this present, a notable compa-
ny of vertuous monkes, who come thither out
of England, and liue after the example of the
worthy olde fathers, vnder their rule and appoin-
ted Abba, in great continencie and sinceritie,
getting their liuing with the labour of their
owne handes.

*Of the death of king Oswin and king Egbert, and of
the Synode helde at Hereford, at whiche the Arch-
bishop Theodore was chiefe and president.*

THE V. CHAPTER.

Anno 670. **T**He yere of the Incarnation of our Lord 670.
which was the second yere after that Theodore
came to England, Oswin king of Northum-
berland was taken with a greuous sicknesse,
whereof he died, the yere of his age, 58. Who at
that time bare much loue & affection to the Apo-
stolike see of Rome, that if he might haue escaped
his

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his sicknes, he purposed to go to Rome, and to end his life there in those holy places, hauing for that purpole intreated bishop Wilfride to be his guide in his iourney, and promised him a greate somme of mony to conduct him thither. But he departed this life in that sickenesse the 15. daye of Februarie, and lefte Egfride his sonne inheritor of the realme. In the third yeare of whose raigne, Theodore gathered a Council of bishops, with many other doctours and prelates of the church, such as had diligently studyed & knewe the canonicall statutes and ordinances of the fa-
thers. Who being assembled together, he began with such minde and zeale as became a bishopp, to teach diligently to obserue those things that were conuenient for the vnitie and peace of the church. The forme and tenour of which Sinode is this.

In the name of our Lorde God and Sauiour Christ Iesus, who raigheth and gouerneth his church for euer. It seemed good vnto vs to assemble our selues together, according to the custome prescribed in the ecclesiasticall Canons, to treate of the necessarie affayres of the church, we the bishops vndernamed, that is, I Theodore al- though vnworthy, appointed by the See Aposto- like, Archebischopp of Canterbury, our felowe priest and brother the most reuerend bishop of the Eastenglish, B. Bisli our felowe priest, and bro- ther Wilfrid bishop of the Northumbrians, by his deputed legates present. Also our felowe priestes & brethern Putta bispop of Rochester, Leutherius bispop of the west Saxons, & Winfrid bispop of the Marshes or Midleenglish men, we al beinge assembled together, and placed every one in order

*The first
Synods or
Convocatio
of the eng-
lish church*

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in the church of Hereforde, the 24. of September,
in the first Indiction, I beseech you , sayed I , most
derely beloued brethern , for the feare and loue
of our Redeemer , let vs all in common , treate
and debate such thinges as appertaine to the right
faith, keping vprightly and straightly, the decrees
and determinations of our learned auncestours
and holy fathers. These and such like thinges , for
the preseruation of charitie and vnitie amonoge vs
and in the church , when I had sayed , and made

*The dexter-
minations
of the holy
fathers to
be followed*
an end of that exhortation and preface, I demand-
ded of eche of them in order, whether they agreed
to keepe those thinges , which are canonically
decreed of the auncient fathers of old time. Where-
to all our fellow priestes answeared , and sayed.

It pleaseth vs all very well , that those thinges
which the canons of the holy fathers haue defi-
ned and appointed , we all do keepe and obserue
the same. And then straight way did I bringe forth
vnto them the booke of canons , and out of the
same booke I shewed before them, ten articles ,
which I had noted out of diuerse places, because I
knew them to be most necessarie for vs , and I be-
sought them, that the same might be receaued and
keept diligently of all men.

The first article was, that we all in common doe
keepe the holy feast of Ester, on the Sonday after
the 14. daye of the moone in the moneth of Marche.

The second that no bishop shoulde haue ought
to do in an others diocese , but be contented with
the chardge of the people committed vnto him.

The third, that no bishopp shoulde moleste or
any wise trouble such monasteries as were conse-
crated and giuen to God, nor violently take from
them ought that was theirs.

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CHVRCH OF ENGLAND. 339 Lib.4.

The foruth, that monkes should not go from place to place, that is to say, from one monastrie to an other, vniuersallie by the leaue of their owne abbot, but should continev in the obedience whiche they promised at the time of their conuercion and entring into religion.

The fift, that none of the clergy forsaking his owne bishop, should runne vp and downe where *Vowe of* he list, nor when he came any where, should be *bedience by* receaued without letters of commendation from *religion,* his diocesan. And if that he be once receaued, &c wil not retourne being warned and called, both the receauer, & he that is receaued, shall incurre sentence of excommunication.

The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be lawfull for none of them to execute any office of a priest, without the permission of the bishopp in whose dioceſa they are knownen to be.

The seventh, that whereas by the auncient de-crees, a synode and conuocatiō ought to be aſſem-bled twise a yere, yet because diuerſe inconueni-ences doo happen amounge vs, it hath ſeemed good vnto vs all, that it ſhould be aſſembled once a yere, the firſt day of Auguft, at the place called Cloſefnooh.

The eight, that no bishop ſhould ambitiouſly preferre him ſelſe before an other, but ſhould all acknowledge the time and order of their conſecra-tion.

In the 9. article it was generally entreated, that the number of bishops ſhould be increased, the number of Christian folke waxing daily greater, but hereof at this time we ſayed no farther.

The tenth for mariages, that no man commit aduoutrie , nor fornication , that no man forsake his owne wife , but only for fornication , as the holy ghospel teacheth. And if any man put away his wife being lawfully maried vnto him , if he will be a right Christian man , let him be ioyned to none other : but let him so continew stil sole , or els be reconciled againe to his cwyne wife.

And thus these articles being in common treated of, and agreed vpon , that no offence of contention shoulde ryle from any of vs hereafter , or any other decrees shoulde be published in stede of these, it seemed good , that eche of vs shoulde confirme these thinges that were decreed, subscriving thereto with his owne hand. Which sentence and somme of our appointment , I gaue Titillus the notarie to write out. Geuen the moneth and Indistion aboue written. Who soever therfore go about any wayes to doo against this ordinance and sentence , prescribed according to the decrees of the canons , and confirmed also with our consent and subscription of our handes , let him knowe himselfe in so doinge, to be excluded from all charge and office of priesthood , and also from our fellowship and companie . The grace of God keepe vs safe , liuing in the vnitie of his holly church.

This synode was kept the yere from the incarnation of our Lord 673. in which yere Ecgberc king of kent died in Julie, and his brother Lothere succeeded him in the kingdome , which he enioyed 11. yeres and 7. moneths. Bisi also , Bishop of the East english , who was present at the forelaid Synode , did succeede Bonifacius , of whom we made mention aboue. This Bisi was a man of much

much holynes and deuotion, and when Boniface was dead, after he had bene bishop 17. yeres, this man was made bishop in his place, being consecrated and appointed thereto by Theodore. This Bis[i]c yet liuing, but greuously vexed with sicke[n]esse, in such sort that he could not execute the office of a bishop, two other for him, Aency and Badwine, were chosen and consecrated bish[ops]: from which time vnto this day that prouince hath bene wont to haue two bishops.

How Wiffrid was deposed, and Sexwulf made bishop in his place, and Ercanwald made bishop of the East Saxons.

THE VI. CHAPTER.

Not long after these thinges were done, Theodore the archebishop being offended with Winfrid bishop of the Marshes, for a certaine crime of disobedience, deposed him of his ^{Theodore} ^{Archbishop} of Canb[er]bury ^{pose. b winfrid bish}, not many yeres after that he had received the same, and appointed in his place Sexulphus for bish[op], who was the builder & Abbot ^{of Li-} of the monasterie, that is called Medes-hansted in chefildes, the countrie of the Giruians. Which Winfrid, &c. being deposed, retourned to his monasterie, which is named Artbearue, and there ended his ^{Effex.} life in holy conuersation. At that time also when Sebbe and Sigher (of whom we spake before) ruled the east Saxons the archebishop appointed over the Earconwald to be their bish[op] in the city of London: the life & conuersatio[n] of which man of <sup>Saint Erek
walde sha
4. bishopp
London.</sup> both before he was bish[op], & after, was reported & taken for most holy, as also euen yet the signes and tokens of heauenlie vertues & miracles, do well declare.

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For vntill this day his hor-seliter, being kept and reserved by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder, or layed by the sayd horse-liter be so healed, but also the chippes and pieces that are cut off from it and brought to sicke folke, are wont to bring them speedie remedie.

This man before he was made bishop had buil-
ded two goodly monasteries, one for him selfe,
and an other for his syster Edilburge, and had in-
structed and disposed them both very well with
good rules and disciplines. That which was for
himselfe in Surry by the riuer of Themz, at the
place that is called Crotessy, that is to say, the ile
of Crote, and that other for his syster, in the pro-
vince of the East Saxons, at the place that is cal-
led Berching, where she should be a mother of
Nonnes. And so in deede after she had taken vpon
her the rule of the sayd monasterie, she behaued
herselfe in all things as became one that had a
byshop to her brother, both for her owne ver-
tuous lyuing, and also in the good and godly guy-
ding of them that were vnder her chadge: which
thinge was also well proued by miracles from
heauen.

Berking in Essex.

*How in the Monasterie of Berching it was shewed by
a light from heauen, in what place the bodies of
the nonnes should be buried.*

THE VII. CHAPTER.

For in this monasterie many wonderful signes
of vertues and miracles were shewed, which
for

for the memorie and edificeing of aftercommers, are yet kept of many men, being written of them that knewe the same , some of which we will also put in our ecclesiasticall historie. When the tempest of the same plague so often mentioned, storming ouer all the Iland, came to this monasterie, and had entred vpon that part therof where the men did liue , and daily one or other was taken out of the worlde to our Lorde , this good mother being carefull of her companie , at such tyme as also the same visitation of God touched that part of the monasterie , in which the flocke of Gods hand-maides dwelt by them selues, from the mens company , began oft tymes in the conē to aske the sisters in what place about the monasterie , they would haue their bodies to balyed, againt such tyme as it shoulde happen then; to be taken out of this world , with the same hand of Gods visitations as other were.

When she could get no certaine answere of the sistres, although she often enquired the same of them , she receaved both her selfe, and all the rest with all, most certaine answere of Gods prouision from aboue. For after matyns was done, on a certaine night , as these hand-maydes of Christ went forth of the chappell to the graues of the brethern that were gone out of this lyfe before them, and did sing their accustomed laudes and praises to our Lord, beholde sodainly a light sent downe from heauen lyke a great sheete came vpon them , and strake them with so great a traunce , that for very feare they stopped and ceased off their songe they sange. And the brightnes of that shining lyght, to which in comparislon the sonne at mydday might seeme but darke , being

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not long after lyfted vp from that place, went to the south part of the monasterie, that is to say, to the East end of the chappel, & there abyding awhile and couering thole places, withdrew it selfe vp to heauen, so plaine to all their sightes, that none of them al doubted, but that the very light which should lead and receaue vp into heauen the soules of Christes handmaydes, did also shew a place for their bodies to rest in, and abyde til the day of resurrection. The brightnes of this light was so great, that a certayne elderly man, one of the brethern who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in the morning through the chinkes of the doores and windowes, did seeme to passe all the brightnes of the day lighte.

How a little boy dying in the same monasterie, called a certaine virgin that should folowe him: and how an other virgin at her departing, dyd see a part of the light to come.

THE VIII. CHAPTER.

*Chidren
brought up
in Non-*
gates.

There was in the same monasterie a child about three yeres olde, or not aboue, named Efica, who bicause of his age being yet a very infant, was wont to be brought vp in this howse of virgins dedicated to God, and to be occupied in meditation among them. This childe beinge striken with the foresaid plague, when he came to the last panges of death, cryed out, and spake to one of thole holy virgins of Christ, naming her as if she were present by her owne name, Eadgit, Eadgit Eadgit, and therewithall ended this temporall

porall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, straight way in place where she was, beinge taken with the same sickenesse, the very same day that she was so called, was taken out of this lyfe, and followed him, that had called her to the kingdome of heaven.

Moreover a certaine one of the same handmaides of God, being taken with the sayd disease & now brought to the last point, began sodainly about midnight to crye to them that dyd keepe and watche her, desyring them to put out the candle that stode there burninge. And when she had oft tymes so called vnto them, and yet none of them would doo as she bad them: I knowe', quoth she (at the last) that ye thinke me thus to speake, as if I were not in my right minde. But doo ye well knoweth at I speake not so. For I tel you very truly, that I see this howse fylled with so great a light, that that candell of yours semeth to me altogether dymme & without light. And when none of them dyd yet aunswere vnto these sayinges of hers, nor followe her bydding; well, quoth she againe, let that candell stand burninge as long as yee lyft, but yet knowe yee well, that the same is not my light, for my light shall come vnto me when the morning beginneth to drawe nere; And there withall she began to tell, that a certaine man of God appered vnto her, which dyed the same yere, and said to her, that when the morning drew nere, she should departe hence to the euerlasting lighte: the truth of which vision was so tryed and proued by the death of the mayden, about the appearing of the day light.

*What signes were shewed from heauen, when the
mother of that company deparred.*

THE IX. CHAPTER.

Now when the godly woman Edilburge, mother of these holy professed Nonnes, should also be taken out of this world, a wonderfull vision appeared to one of the sisters whose name was Thorithgid, which had now many yeres continued in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and helping the said mother to keepe good order and dilcipline by enstrusting or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle sayeth, be made perfect in infirmitie, she was sodainly taken with a very greeuouse sickenesse of body, and was therewith very sore tormented by the space of 9. yeares, through the mereifull prouisio of our Redeemer, to this end that so every spot of defiling sinne, which had through ignorance or negligence any thing long remained in her among her vertues, might all be perboyled out by the fire of long tribulation.

*Sister pur-
ged by pain
in this life.*

This woman on a certaine night when the day light began a litle to appeare, as she went out of her chāber that she abode in, sawe plainly as it were a corle, brighter then the sonne, woud vp in a shete & caried vpward from the dortory where the sisters were wont to reste. And as she diligently marked what it should be that drew vp this vision of the glorious body which she behelde, she sawe as it were certain cordes brighter than gold, which

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It vp so high, till it was taken into the open heau-
uens, and than she could see it no longer. Which
vision when she thought vpon with her selfe, she
douted no whit, but some person of that compa-
ny should shortly dye, whose soule should be lif-
ted vp to heauen by the good workes it had done
euen as by golden cordes. Which thing happe-
ned so in deede, for not many dayes after, the mo-
ther of that couent, for the loue that God bare
vnto her, was deliuered out of the prison of this
flesh, whose life was certainly such, that no man
which knewe it, can dout, but that the entraunce
into the heauenly mansion, was open vnto her go-
ing out of this life.

Good workes.

There was also in the same monasterie a cer-
taine holy Nonne, both noble for the dignitie of
this world, and more noble for the loue that she
had of the world to come, which many yeres was
so bereafte of all vse of her limmes, that she was
not able so much as to moue one parte of her bo-
dy. This Nonne when she knewe that the bo-
dy of the reverend Abbesse was brought and lay-
ed in the church vntill it should be buryed, defy-
red that she might be carryed thither, and be layd
by the same, bowing downe as folke doo at their
prayers. Which thing being done, she spake to the
The like is
read of Cō-
Abbesse as she had bene aliue, and defyred her, to flansia as
obtaine of the mercy of the pitifull Creator, that the sumba
she might be loosed and rid, of so great and so lo-
o/Hilarion
ge tormentes. And not long after her, petition
the monk,
was heard & graunted, for 12. dayes after she was
taken out of this life also, & receaued euerlasting
reward in chaunge of those temporal afflictions.

Now when Torithgid the foresaid handmayd
of Christ had lyued three yeare more after the
death

*written by
S. Hieron
Tom. 1.*

death of the Abbesse, she was so far pyned away
with the sickenesse that we spake of before, that
the skin and bones did scant cleave together. And
at last the time of her departinge being now at
hande, she could not only styr none of al her lim-
mes, but was speachelesse and could not so much
as moue her tongue. In which case as she lay three
dayes and as many nightes, sodainly being reli-
ued with a ghostly vision, she opened her mouth
and eyes, and looking vp to heauen, began thus
to speake to the vision which she saw: and when
she had so said, she held her peace a little, as it
were abyding for an answere of him whom she
saw and spake to, and then as it were a litle angerly
she sayed againe: I can not gladly suffer this.
And straight way holding her peace a little, she
spake the third tyme and sayd: If it may not by
any meanes be to day, I beseeche thee that the
time be not longe delayed: wherewith holdinge
her peace a litle as she had done before,
she ended and concluded her talke thus. And if
it be fully so appointed, and that this sentence
& order can not be changed, I beseeche thee that
there be no more but only this next night bet-
weene. After which wordes, being demaunded
of them that sare about her, to whom she spake,
forsooth, quoth she, to my most dere mother Edil-
burge. Whereby they vnderstoode she came to
bringe her word, that the time of her passinge
hence, was neere at hande: for even as she made
request, after one day and one night passed, she
was deliuered both of the bond of the flesh, and
of her sickenesse, and entred into the ioyes of e-
ternall bleſſe.

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CHVRCH OF ENGLAND. 349 Lib. 4

*How a certaine blynd woman praying in the Chnrch-
yard of the same monasterie, receane her sight.*

THE X. CHAPTER.

IN the place and office of Abbesse Edelburge, succeeded a deuout hand-maid of God named Hildilhid, who many yeares evn till her verie great and extreme age, gouerned the same monasterie exceeding diligently, both in keepeing of regular discipline and order, and also in prouiding such thinges as apperteined to daily vies. This woman, bicause of the straighnesse of the place wherein the monasterie was built, thought good to haue the bones of the holy monkes and hand-maydes of Christ which were there buried, taken vp and remoued all to the churche of the blessed mother of God, and there to be buried and layd in one place. In which place how often the brightenes of the heauenly light appeared, how often and how great flagrant odour of a maruaillous sweete sauour, and what other miracles were there shewed, who so will know and reade, he shall fynd the same abundantly, in that booke, out of which we haue taken these thinges. Yet my thirke I can in no case let passe a miracle of one that was healed, which miracle (as the same booke declareth) was wrought in the Churche-yard of the sayd religious house.

There dwelled an Erletherby, whose wyfe had a certaine darkenes sodainly come ouer her eyes, the griete whereof daily encreasing, she was so farre troubled and molested therewith, that she could not see any litle light at all.

This

*Beboldes
how farre
differēt the
faith of our
primitive
church, is
from the
false faulch
of Preser-
vans.*

350 THE HISTORIE OF THE
This lady remaining a space in this blindnesse , it
came sodainly to her minde on a time , that if she
were brought to the monasterie of the holy vir-
gins, and there prayed at the reliques of the Saintes,
she might receave her sight againe. And she made
no delay , till she had straight fulfilled that which
she had once conceaued in her minde. For being
lead by her maydes to the monasterie (hard by
adioyning) where she had full beleefe to be holpe
and healed , she was straight brought into the
churchyard. And as she prayed there for a space
vpon her knees , her petition was heard and ob-
tained forthwith. For rising vp from her prayers
before she went out of the place , she receaved
the benefit of her sight which she lought for. And
where she was lead thither by the handes of her

*Note the
indgement.
of S. Bede* wayting maydes , she went ioyfully home by her-
selfe without any guide : so that it might seeme
that she had lost the light of this world only for
this end , that she might shew by her healinges ,
what and how great the light is that Christes
Saintes haue in heauen , and what grace of power
and vertue.

*How Sebby king of the same prouince ended his life in
in monasticall conuersation.*

THE XI. CHAPTER.

AT that time , as also the booke aforesaid
sheweth, there raigned ouer the East Saxons
a man very devout & godly named Sebbi, of whō
before we made mention. For he was very much
geuen to exercises of religion, and vertu, to much
and often prayer, and to charitable almesdeedes
esteeming.

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CHVRCH OF ENGLAND. 33 Lib. 4
esteeming solitarie and monasticall life before all
the rychesse and honours of a kingdome. Which
kinde of life he had vndertaken long time before
and giuen vp his kingdome , had not the selfwil-
led minde of his wife refused to be separate from
him. And therfore some men thought (as y hath
bene often sayed) that a man of such a nature and
well disposed minde, was more meete to be made
a bishopp then a king. Now when this souldiour
of the ecclesiasticall kingdome , had past over
30. yeares in his temporall reigne , at lenght he
died, but first he admonished his wife , that then
at least they shold wholly geue themselues both
together to serue God, whereas they could no lon-
ger now enioy (or rather serue) the world toge-
ther.

Which thing when he had with much ado
obtained of her , he came to the bishopp of Lon-
don named Waldher, who had succeeded Ercon-
wald , and at his hand and blessing receaued the
habit of religion , which he had long desyred.
To which bishopp he brought a great somme of
mony to be bestowed and giuen to the poore, re-
seruing nothing at all for him selfe, but rather de-
siring to remaine poore in spirite for the kingdom
of heauen. And when he pereaued the day of his
death to be at hand, bicause the foresaid sicknesse
grewe on still vpon him , for the princely high
courage that he had , he began to feare least at his
death through the bitter panges of the same , he
might hap either to vtter with his mouth, or with
some other part of his body doo any thing , that
were not meete and comely for his person. And
therefore he sent for the bishop of London, wher
he also then continewed , and desyred him that
at his

at his departing and passing out of this world,
there should be no mo present but the bishop him
selfe , and two of his chapplins.

This when the bishopp had promised moste
gladly to doo, not long after, the said man of God
setting himselfe to sleepe , sawe a comfortable
vision , which toke from him all care of the fore-
said feare , and moreouer shewed him on what
day he should ende this lyfe ; for he sawe (as he
after reported himselfe) three men come to him
arayed in bright shinning clothing , & one of thē
while his felowes that came with him , stode by
and asked how the sicke man did whō they came
to visite , sate before his bed and fayed , that his
soule should departe from the bodie both with-
out paine, and also with great light and bright-
nesse. And farther also declared vnto him, that he
should die the third day after, both which things
(as he learned by the vision) were so fulfilled in
deede : for the third day entuang when the ninth
houre was come, sodainly as if he had fallen in to
a softe sleepe, he gaue vp the ghoste without fee-
ling any grief at all.

And whereas for the buriall of his body , they
had pepared a tombe of stone, when they began
to lay his bodie in it, they found it to be longer
then the tombe by the quantitie of an hand-
breadth. They hewed therfore the stone as
much as they might , and made it longer than it
was about two fingers breadth, but yet it could
not receave the bodie not so neyther. Whervpon
bicause of this distresse of burying him they were
minded , eyther to seeke an other tombe, or els,
if they might to gather in the body by bowing of
the knees, that so it might be holden & receaved
of the

of the same tōbē. But a wonderful casē happened, and not without the working of God from heauen, which kept them from doing any of those thinges. For sodainly, the bishop standing by, and the said kinges sonne a monke also (Sighard by name) which after him taigned with his brother Frede, and also a great company of other men, the very same tombe-stone was found to be of a fit lengh for the quantitie of the bodie. Yea and so much that at the head there might also a pillowē be laide betwene: and at the feete there remained in the tombe beside the body, about the quantitie of fowre fingers. And thus was he buried and laied in the Church of the blessed doctour teacher of the gentiles S. Paule, by whose good lessons he being taught, had learned to labour and longe for the ioyes of heauen.

How after Eleutherius, Headdi was made bishop of the West Saxons after Putta Quicelmus was made bishop of Rotchesfet, and after him Gebmund, and who were bishops in Northumberland at that time.

THE XII. CHAPTER.

The fourth bishop of the west saxons was Eleutherius, for the first was Birinus, the second Agilbert, the third Wini. After the departure of king Cenwalch in whose raigne the said Eleutherius was made bishop, certaine Lordes vsurped the kingdome, & diuided it betwene them, & so helde it about ten yeres. In their raigne died this bishop, and Headdy was put in his place, and consecrated bishop by Theodore in the Citie of London. In the time of whom being bishop, Ceadwalla did overcome and put out the said vsurpers,

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and toke the kingdome to himselfe. And when
he had kept the same for the space of two yeres,
at last pricked & stirred with the loue of the king-
dome of heauen , he lefte it , while the same bish-
op yet gouerned the diocese , and went vnto
Rome , and there ended his life , as it shalbe de-
clared more at large hereafter.

An. 677.

In the yere of the Incarnation of our Lord 677.
Edilred kinge of the Marshes or middleland en-
glishmen came into kent with a terrible and fierce
hoste , not only spoiling the countrie , and profa-
ning the Churches and monasteries , without any
respekte of pittie or feare of God , but also ranlac-
king with the same general ruine the Citie of Rot-
chester , wheroft Putta was bishop , howbeit at that
time he was not there . Who when he heard here-
of , that his Church was spoiled , and all thinges
taken away and rifled , he went vnto Sexwolfe
bishop of the Marshes , and receaved of him the
possession of a certaine Church , and a litle piece
of ground , and there ended his life in peace and
rest , not taking any care at all for the restoring of
his bishopricke , for (as we haue aboue said) he
was a man more given to ecclesiasticall and spiri-
tuall , than to worldlie and temporall matters :
and so he liued quietlie and onlie serued God in
the same Church , going somtimes abrode , where
he was desired , to teache verses and hymnes of the
Church . In his place did Theodore consecrate
William bishop of Rotchester , who not long after
for scarcitie and lacke of thinges necessarie , depar-
ted from the bishopricke , and went his way thence ,
in whose place Theodore ordeined Gebmund
bishop .

An. 678.

The yere of the Incarnation of our Lord 678.
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Lord 677.
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Lord 678.
which

CHVRCH OF ENGLAND. 355 Lib. 4.
which was the 8.yere of the raigne of kinge Ecg-
fride , there appeared in the moneth of August a
blasing star , the which contynewed three mo-
neths; rising in the mornings, and casting forth as
it were an high piller of a glistering flame. In
which yere also through a certaine diffension that
rose betwene King Ecgfride, and the most Reuer-
end bishop Wilfride, the said Reuerend father
was put out of his bishoprike, and two other ap-
pointed bishops in his place ouer the prouince of
Northumberlande, the one named Bosa to gover-
ne the Deires, and the other named Eata for the <sup>The diocesas of York-
shire.</sup> see at Yorke , and ke ^{Carlela} Bosa at the Cathedrall Church of Hegulstald or ^{and Dyr-}
Lindisfarne ; which two men were both taken ^{bam. Holys}
out of the cloyster of monkes and called to this ^{lond.}
degree. And with them also was Eadhed made ^{Lincolne.}
bishop ouer the prouince of Lindesfar , which ^{shiere.} The first
king Ecgfride had very lately conquered of Wulf- ^{bishops of}
here, whom he ouercame in battaile and put to ^{Lincolne,}
flight. In which prouince this man was the first
bishop that they had of their oyne , the next was
Ediluine , the third Eadgar , the fourth Emberth,
who is there at this present. For before Eadhed
came, they were in the diocese of bishop Saxwol-
fe, who was bishop both of the Marshes, and the
middle english, but now being put from the gou-
uernement of Lindisse , he remained only bishop
of the Marshes. These bishops Eadhed, Bosa and
Eata, were cōsecrated bishops at Yorke by Theo-
dore the Archebishop, who also the third yere of
Wilfrides departing thence, ioyned vnto the two
bishops mo, Trumbert at Hagulstald, Eata remai-
ning at Lindesfar, and Trumuin ouer the prouin-
ce of the Piates , which at that time was subiect
to the

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to the dominion of the Englishmen. But because
that Edilrede kinge of the Marshes recovered the
said countrey of Lindisse againe, Eadhed came
away thence, and was by Theodore made bishop
of the diocese of Rhyppon.

*Holy bishop Wilfride, converted the province of the
South Saxons to Christ.*

THE XIII. CHAPTER.

*The Con-
version of
Suffex to
the faish.
Suffex.*

When Wilfride was put out of his bishoprike, he went and wandered in many places a longe time, and came to Rome, and from theence retourned into England againe. And though because of the displeasure of the said kinge, he could not get againe into his owne diocese, yet he coulde not be kept from doing the office of preaching the ghospell, for he went his way to the prouince of the South Saxons, which from kent reacheth southward and westward, as far as the West Saxons, containing seauen thousand tenements, and was yet at that time living in the painimes lawe. Vnto them did he minister the worde of faith and baptisme of saluation. The king of the same countrey, whose name was Edilwach, was Christened not long before in the prouince of the Marshes, in the presence and at the exhortation of King Wulfhere, who also was his Godfather; at the fonte, &c in signe of that adoption gaue him two prouinces, that is to say, the Ile of Wight, & the prouince of Manures, in the West parte of England.

By the permission therefore and great reioy-
sing

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sing of the King, this bishop Christened the chiefe Lordes and knighthes of the countrie : and the rest of the people at the same time or sone after, were Christened by the priestes Eappa, Padda, Bruchelin, and Oidda. The Quene also named Ebba was Christened in her Ile , which was in the prouince of the Viccians : for she was the daughter of Eanfride who was Eanhernes brother , who were both Christians , and all their people. But all the prouince of the South Saxons had neuer before that time heard of the name of God , nor of the faith. Yet there was in the coun-
A mona-
trie a certaine monke , a Scot borne named Di-
sterie in
cul , which had a very litle monasterie in a place
Bosam be-
called Bosanham, all compassed about with wod-
fore the
des and the sea , and therein some five or six bre-
faith op-
thern, seruing God in humble and poore life. But *ly received*
in Suffex.
none of the people there did give themselues ei-
ther to followe their life , or to heare their prea-
ching. But when Bishop Wilfrid came and prea-
ched the gospel vnto them , he not only deliu-
ered them from the miserie and perill of eternall
damnation, but also from an horrible murraine of
temporall death. For in three yeares before his
comming to that prouince, it had not rained one
drop in all those quarters , whereby a very sore
famine came vpon the common people , and de-
stroyed them by hole heapes in most piuiful wise,
in so much that it is reported , that diuerse and
many times fortie or fiftie men in a company being
famished for hunger , would go together to some
rocke or sea banke, and there wringing their han-
des in most miserable sort, would cast themselues
all downe , either to be killed with the fall , or
drowned in the sea. But on that very day on
which

The first Christening in Sussex Miraculous which the people receaued the baptisme and faith , there fell a goodlie and plentifull shoure of raine, wherewith the earth florished againe , and brought a most ioyfull and fruitefull yere , with goodly greene fieldes euery where.

Thus their old superstition being reieected, and idolatrie quite extinguished , the hertes and bodies of them all reioyled in the liuing God:knowing that he which is the true God, had by his heauenly grace enriched them, both with inwarde and outward goodes. For this bishop also when he came into the countre, and sawe there so great a plague of famine , taught them to get their sustenaunce by fishing : for the sea and riuers there about them, had great abundance of fish, but the people had no skill at all to fish for any thing els but only ellees. And therefore they of the bishops company got together somewhere a sort of elle-nettes , and cast them into the sea, and straight way by the helpe and grace of God, they tooke three hundred fishes of diuerse kindes, which they diuided into three partes , and gaue one hundred to poore folke, and another to them of whom they had the nettes , and the third they kept for themselues. By which benefit, the bisbop wonne the hertes of them all greatly to loue him , and they began the more willingly to hope for heauenly things at his preaching, by whose helpe and succour they receaued the giftes and goodes of this worlde.

At this time did Edilwach gane vnto the most Reverend bishop Wilfrid, the land of eightie seauen tenements, where he might place his company that were exiles with him , the name of the place was Seodesefur, which place is compassed of the

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the sea round about sauing on the west, where it hath an entraunce into it as brode as a man may caste a stone with a flinge. Which kinde of place is in Latin called Paeninsula, & in Greke Χαππονις. Sel see the first mona-
When Bishop Wilfride had receaued this place, sterie in Sussex now he founded a monasterie there which he did bin-de to monastical life and rule, and did put therein monkes : namely some of them that he had brought to be faith- brought with him. Which monasterie his succef-sours are knownen to holde and keepe vnto this day, for vntill the death of King Ecgbert, which was ffeue yeares space, he contineued still in those quarters in great honour and reuerence among all men for his good deseruing, for he did the office of a bishop both in word and dede. And because the king with the possession of the forsaide place, had giuen him also all the goodes and demaines of the same, together with the groundes and men, he instructed them all in the Christian faith and baptised them all, among which there were three hundred bondmen and bondwemen, whom he did all not only deliuer by Christning them from the bondage of the deuill, but also by giuing them their freedom, did loose them from the yoke of the bondage of man,

*How by the prayer and intercession of Saint Oswald,
the pestilent mortalitie was taken away.*

THE XIV. CHAPTER.

IN this monasterie at the selfe same time, there Miracles were shewed certaine giftes of heauenly grace in the ma- sterie of Sel see in by the holy Ghost, as in which place the ty-rannie of the deuill being lately expelled, Sussex.

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Christ had newly begonne to raigne. One of
which things we thought good to put in wri-
ting to be remembred hereafter, the which in deede
the most reverend father Acca was wont ofte ti-
mes to tell vnto me, and affirmed that he had it
shewed him of the bretherne of the same mona-
sterie , a man most worthy to be credited. About
the same very time that this prouince receaued the
name of Christ , a sore plague and mortalitie rai-
gned in many prouinces of England , which pla-
gue by the pleasure of Gods dispence and or-
dinaunce, when it touched also the forelaied mo-
nasterie , which at that time the most Reverend
and vertuous priest of Christ Eappa did rule and
gouerne , and that many both of them that came
thither with the bishop , and also of such as had
bene lately called to the faith in the same prouin-
ce of the South Saxons , were taken daily out of
this life , it semed good to the bretherne , to ap-
point themselves to fast thre daises , and humbly
to besech the mercy of God, that he would vout-
safe to shew grace and mercy toward them , and
to deliuere them from this perilous plague and
present death , or at least when they were taken
out of this world , to sau their soules from eter-
nall damnation.

Fasting
against
the plague

There was at that time in the same monas-
terie , a certaine little boye , that was lately come to
the faith , a Saxon borne , which was taken with
the same sickenesse , and had kept his bed no smale
time. And when the second day of the said fasting
and praying was now come , it happened that
about seauen a clocke in the morning , as the boy
was left all alone in the place where he lay sicke,
sodainly by the appointement of God there vout-
fased

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safed to appere vnto him, the two most blessed, and chiefe Apostles S. Peter, and S. Paul, for the boy was of a very innocent and meeke mind and nature, and with sincere deuotion kept the sacrament of faith which he had receaued. In this vision the Apostles first saluted him with most gret wordes, saying: Sonne feare not death, for which thou art so penisive, for we will this day bring thee to the kingdome of heauen, but first thou must tary till the Masses be said, and after thou hast receaued thy viage prouision, the body and bloud of our Lord, being so released both of sickenes and death, thou shalt be lifted yp to the euerlasting ioyes in heauen. Therefore doo thou call for priest Eappa vnto thee, and tell him, that our Lord hath heard your prayers and deuotion, and hath mercifully looked vpon your fastinge, neither shall there any one more die of this plague, either in this monasterie, or in any of the possesions that adioyne to the same. But as many as belongeth vnto you any where and lie sicke, shall rise againe from their sickenes and be restored to their former health, saue only thou, which this day shalt be deliuered from death, and be brought to the vision of our Lord Christ, whom thou hast faithfully serued.

Which thing it hath pleased the mercy of God to Intercessio-
doo for you through the intercessio of the godly son of
and deere seruant of God King Oswald, who
sometime gouerned the countrie of Northum-
berland most nobly, both with the authoritie
of this temporall kingdome, and also in holiness
and deuotion of Christian pietie which
leadeth to the euerlasting kingdome, for on
this day the same king being ~~badly~~ slaine in
battaille

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battaile of the infidels & miscreants was straight
taken vp to heauen to the eternall ioyes of the
chosen and electe companies , let them seeke in
their booke that haue the notes of the departing
of the dead , and they shall find that he was taken
out of the world on this selfe same day , as we
*Masse in
thememory
of Sainis.*
haue said. And therfore let them say Masses, and
both geue thankes that their prayer is heard, and
also for the memory of the saide king Oswald which
sometime gouerned their nation, and did humbly
beseech and pray our Lord for them, as being
straungers and exiles of his people. And when all
the bretherne are come together to the Church,
let them all be confessed , and so finish their faste,
and refresh their bodies with sustenaunce.

All which wordes when the boy had declared
to the priest being called vnto him , the priest en-
quired of him, what maner of aray and likenes the
me had, which appeared vnto him. He answered,
they were very notable and goodlie in their aray
and countenaunces , and exceeding ioyfull and
beautifull , such as he never had sene before , nor
believed that any men could be of so great com-
nesse & beautie. The one was shauen like a priest,
the other had a long beard. And they said , that
the one of them was called Peter , and the other
Paul , and that they were the ministers and ser-
uants of our Lord and Sauiour Iesus Christ , of
whom they were sent from heauen for the de-
fense of our monasterie. Wherefore the priest be-
lieued the wordes of the boy , and went out by
and by and sought in his booke of Cronicles ,
and found that King Oswald was slaine on that
verie day.

Then called he the brethren together , and
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commaunded dinner to be prouided, and masses to
be said, and that they should all communicat after
the accustomed maner. And also willed a parte of
the same sacrifice of our Lordes oblation to be
brought to the sick boye: which thinge so done,
not long after the boy died the very same day, and
proued by his death, that the wordes were true
which he had heard of Christes Apostles. And this
moreouer gaue witnesse to his wordes , that at
that time no creature of the same monasterie was
taken out of the world , except himselfe only.
By which vision many that heare of the same,
were marauilously stirred and enflamed , both
to pray and call for Gods mercy in aduersitie, and
also to vse the holesome helpes and medicines of
fastinge. And from that time not in that mona-
sterie only, but also in very many other places, the
birth day of the said Kinge and champion of
Christ, began yearly to be kept holy with masses
and devout seruice most reuerentlie.

How King Ceadwall slew Edilwach King of the Genisses, and wasted that prouince with cruell death and ruine.

THE XV. CHAPTER.

IN this meane time , Ceadwall a valiant yong *This is,*
That is,
man of the royll blood of the Genisses , being *of Ham-*
bannished from his countrie , came with an hoste *priere.*
of men , and slew King Edilwach (of Sussex)
and wasted that prouince , cruelly murdering and
spoiling every where. But he was fone after driven
out by two Capitaines of the Kinges, Berthun,
and

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and Authun , who from that time did holde and kepe the dominion of the prouince. The chief of which two , was afterward slaine of the same Ceadwall, being then kinge in the west countrie, and the prouince subdued and brought into more gretuous subiection then it was before. Againe he that raigned after Ceadwall , oppressed it with like miserie and bondage a great many yeres : whereby it came to passe that the people (of Sussex) in all that time , could haue no bishop of their owne , but were faine , (their first bishop Wilfride being called home againe) to be vnder the diocese of the bishop of the Genisses , which belongeth to the West Saxons , as many as were in the territory of Selsee.

*How the Ile of Wight receaved Christian inhabitants,
in which Ile , two childeerne of the kinges blood,
as soone as they were Christened , were slaine.*

THE XVI. CHAPTER.

A fter that Ceadwall had thus obtained the kingdome of the Genisses or west Saxons , he tooke the Ile of Wight also , which was so far forth giuen to the worshipping of Idols , that he entended vtterly to bannish and drieue out thence all the old natvie inhabitants , and to put people of his owne countrie in their place. For though he were not yet at that time christened and regenerated in Christ himselfe , as it is said , yet he bound himselfe with a vowe , that if he tooke the Iland , he would give vnto God the fourth part therof , and of all the pray. Which thing he so perfourmed , that bishop Wilfride happening to be there at that very time (a man of his owne countrie)

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trie) he gaue and offred the same vnto him to the
vse and seruice of our Lorde. The sayd Iland con-
teyned, as the English doo rate a thousand & two
hundred tenements, whereof was giuen to the
bishop the possession of the land of three hundred
tenementes. Which portion the bishop gaue and
committed to one of his clerkes named Bernwi-
ni, his sisters sonne, & appointed thereto a priest
named Hildila, to minister the worde and baptis-
me of life to all that would be sauied.

And here I thinke it not to be passed ouer in si-
lence, that for the first frutes of them that were
sauied through beleefe in the same Ile, two chil-
dren of the blood royall being bretherne to Ar-
uald King of the Iland, were crouned with a spe-
ciall grace of God. For when the enemies came
into the Iland, they fled and scaped to the next
prouince of the Vites, and there they got to a pla-
ce called Stonestat, hoping to hide themselves
from the face and sight of the King that had con-
quered their countrie, but they were betrayed and
found out, and commaunded to be put to death.
Which thing when a certayne Abbot and priest
named Cimberth had heard of, whose monasterie
was not far from thence, at a place called Red-
ford, he came to the king who was then in the
same partes, lyng secretly to be cured of his
woundes, that he had taken fighting in the Ile of
Wighte, and desired of him, that if he would nee-
des haue the childeyne, to be put to death, yet
that they might first receave the Sacraments of
the Christian faith. The kinge graunted his re-
quest, and then he tooke them and Catechized
them in the true faith of Christ, and waching them
with the holesome fonte of baptisme, made them
suge

The Vites
inhabited
Hampshire
as the
Saxons
Sussex,

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sure & in perfit hope to enter into the euerlasting
kingdome. Anon after came the hangeman to put
them to death, which death of this world they
joyfull receiued, by which they douted not but
they should passe to the eternall life of the
soule.

When after this order all the prouince of great
Britanie had receaued the faith of Christ, the Ile
of Wight receaued the same also, wherin notwithstanding,
because of the miserie and state of foraine
subiection, no man tooke the degree of the mi-
nisterie and place of a bishop, before Daniel, who
now is bishop of the west Saxons and of the Ge-
nisses. The situation of this Ile is ouer against the

*Suffex and
Mamps-
phere.*
middes of the South Saxons and Genisses, the sea
comming betwene, of the breadth of three miles;
which sea is called Solent: in which, two armes
of the Ocean sea, that breake out from the maine
north sea about Britanie, do dailie mete and vio-
lentlie runne together beyond the mouth of the
riuer Homelea, which runneth along by the coun-
trie of the Vites, that belong to the prouince of
the Genisses, and so entreth into the foresaid sea.
And after this meeting and striuing together of
the two seas, they goe backe and flow againe into
the Ocean from whence they came.

*Of the Synode made at Hertfied, Theodore the Arch-
bishop being there president.*

THE XVII. CHAPTER.

*The second
Synode of
the Church
of Englaud.*
AT this time Theodore hauing worde that the
faith of the Church at Constantinople was
lore troubled through the heretic of Eutiches,
and

and wishing that the Churches of the english nation ouer which he gouerned, might continue free & cleere from such a spot, gathered an assemblie of Reuerend priestes and many doctours, and enquired diligentlie of eche of them, what faith they were of : where he found one consent and agreement of them all in the Catholique faith. Which consent he procured to set forthand commeded with letters sent from the whole Synode, for the instruction and remembrance of aftercomers, the beginning of which letters was this.

In the name of our Lord and Sauiour Iesua Christ , and in the raignes of our most good and vertuouse Lordes, Ecgfride king of the Humberis, the tenth yere of his raigne, the eight yere of the Indiction, and the twentie seauen day of September, and Edilrede king of the Marshes in the yeare of his raigne, and Aldulphe king of the Estenglish, In the twentie seauen yere of his raigne, and Lo-thar king of kent , in the seventh yeare of his raigne , being there present and chief Theodore by the grace of God , Archebishop of the Ile of Britanie, and of the Citie of Caunterbury, and with him sitting in assemblie, the other bishops of the same land, most Reuerend men and prelates , hauing the holy ghospelettes set before them, at a place called in the Saxon tong, Hetdfield. After commoning & conference together had thereupon, we haue expounded and let foorth the right and true Catholique faith , in such sort as our Lorde Iesus being incarnate in this worlde, delivered it to his disciples , which presentlie sawe and heard his wordes & doctrine, & as the crede of the holy fathers hath left by traditiō, & generally as al holie men, al general Coucells, & all the whole company

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pany of authenticall doctours of the Catholique
Church , haue taught and deliuered. Whom we
following in good , dewe , godly , and right belie-
uing maner , according to their doctrine inspired
into them from God , do professe and beleue , and
stedsafly do confess with the holy fathers , the
Father , and the Sonne , and the holy Ghost most
verily , and in true and formall proprietie ; the Tri-
nitie in the vnitie of one substance , and the vnitie
in Trinitie ; that is to say , one God in three per-
sons , of one substance , and of equall glorie and
honour . And after many like thinges pertaining
to the confession of the right faith , the holy Sy-
node did also adde to their letters , these thinges
following .

We haue receaued the ffe holy and generall
Synodes of the blessed and dearely beloued fathers
of God , that is to say , of thre hundred and eigh-
teene which were assembled at Nice , against the
most wicked & blasphemous Arrius , & his op-
nions . And of 150. at Constantinople against the
The 5. first gene-
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cils recea-
med by a
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the church
of Engla
about 300
yeares past
madenesse and fond secte of Macedonius and Eu-
doxius , and their opinions . And at Ephesus the
first time , of two hundred against the most wic-
ked Nestorius , and his opinions . And at Chalce-
don , of two hundred thirty against Eutiches and
Nestorius and their opinions . And at Constanti-
nople the second time , where was assembled the
fifte Councell in the time of the Emperour Iusti-
nian the yonger , against Theodore and Theodo-
rete and Ibe , & their epistles and their opinions .
And a little after against Cyrill . Also we receaue
and admit the Sinode made at the citie of Rome
in the time of the most holy and blessed Pope
Martin , the 8. yere of the Indiction , and the 9.
yere

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yer of the most godly and good Emperour Constantine. And we worship and glorifie our Lorde Iesus-Christ, in such sortas these men haue done, adding or diminishing nothing : and we accurse with hart and mouth, those whom these fathers haue accurst ; and whom they haue receaued, we receaue, glorifing God the father without beginning, and his only begotten sonne, begotte of the father before all ages and times , and the holy ghost proceeding of the father and the sonne in vnpeakeable wise , according as these aboue mentioned, holy Apostles, and Prophets and do haue preached and taught. And all we, that with Theodore the Archebishop haue set forth and declared the catholique faith, do hereunto subscribe with our owne handes.

*How Iohn the Chantour of the sea Apostolike cam in-
to Englande to teache us conninge.*

THE XVIII. CHAPTER.

AT this Synode there was present, and who also confirmed the decrees of the catholique faith, a most reuerend man named Iohn, the chief Chantour of S. Peters church, and abbot of the monasterie of S. Martyns , who was come of late from Rome by the commaundement of Pope Agatho, hauing for his guyde the most reuerend Abbot Bishop Iurnamed Benedict , of whom we spake before. For when the sayed Benedict hadd built a monasterie in England, in the honour of ^{In this mo-} ^{nastrie S.} ^{Bede was} ^{branghs up} the most blessed chief of the apostles S. Peter, by the mouth of the riuver Were, he came to Rome as he had ofte bene wolt to do before with his

A a felow

354 THE HISTORY OF THE
felowe and helper in the same worke Ceolfride
(who after him was abot of the same monastery)
and was receaued most honourably of pope A-
Truilege
from Rome
for the li-
berrie of
monasteries
gatho of worthy memorie , of whom he defyred
and obtained for the warrant and assurance of the
libertie of the monasterie that he had erected , a
letter of priuilege confirmed by the authoritie A-
postolike,in such forme as he knew the will and
graunt of king Ecgfride to be,by whose leaue,&
liberall gifte of possession and lande,he had made
the said monasterie.

He obtained also to haue with him , the fore-
sayd Abbot Ihon into England,to the entente he
might teache in his monaiterie the yearly course
and order of singing ,as it was taught in S. Peters
at Rome. And to the said Abbot Ihon did as soone

Order of
singing &
church ser-
vice from
Roms.
as he had commaundement by the Pope , both
with his owne voice and presence, teaching the
chantours and singing men of the sayed monaste-
ry , the order and forme of singing and readinge,
and also putting in writing thole thinges that ap-
pertained to the celebration of highe feastes and
holy dayes , for the whole compasse of the yere.
Which things of his writing haue bene hitherto
kept in the same monasterie , and are now every
where copied out by diuerse. The same Ihon did
not only teache the brethren of that monasterie,
but such as were skillfull in songe came together
to heare him almost from all the monasteries of
the same prouince. And many also did earnestly
desire & centreat him in such places wher he taught
to come to them him selfe. Beside this office and
skill to teache synging and readinge , he had also
The heresy
of the Mc-
nobolise. an other charge in commandement from the Po-
pe Apostolike , which was , that he should dili-
gently

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gentle learme of what faith the church of England was, and bring worde thereof at his retourne to Rome : for not longe before, there had ben kept at Rome a Synod by the holy Pope Martin, with the consent of a hundred & thue bishops, against them principally, that preached one only working and will in Christ. Which Synode he brought with him, and gaue to be writen and copyed out in the forelaid monasterie of the moste vertuous Abbot Benedict, against such men as had at that time very sorely troubled the faith of the church of Constantinople , but by the goodnes *The Pope
is informed
of the state
of the church*
Leg. Cip.
lib. 1. ep. 3 & Aug.
pi. 92. 93.
93.

and gyft of our Lorde, they were soone found out and conuicted at the same time. Wherefore Agatho the Pope minding as in other prouinces, so also in England to be enformed what the Church *was*, and how cleere it was from the pestilent *contagions of heretikes*, committed this charge *to the most Reuerend Abbot Ihon*, be-
ing now appointed to go to England. And ther-
fore when the synode, which we speake of before, was called together in England for this purpose, the catholike faith was in them all found cleere, found , and vncorrupted. And a copie of the same was geuen him to cary to Rome. But in his retourning homewarde, not long after he passed the sea he fell sicke by the way & died. His body for the loue of S. Martin, whose monasterie he gouerned, was by his frendes brought vnto Tours, and there buried honorably. For as he went toward England he was gely receued & lodged in the church and desired earnestly of the brethern there when he returned to Rome, he wold come that way, & lodge with the. Finaly he toke with him frō thēce certain to helpe & succour him both in his iorney

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andalso in his busines that he was charged with all : who although he thus died by the way, yet neuerthelesse the copie of the Catholique faith of England was brought to Rome, and receaued most gladly and ioyfully of the apostolike Pope, and of all that heard or read the same.

*How queene Edildrid contynued a perpetuall virgin,
Whose body could not be corrupted, nor rot in her
tomb.*

THE XIX. C H A P T E R.

King Ecfride tooke to wife a woman named Edildrid the daughter of Anna king of the East english, of whom we haue ofte made mention, a man maruailous godly , and in all pointes notable for vertu both in thought and deede. This woman had bene wedded to an other man before him, that is to say , to the prince of the South Giruians named Tombert , but he died a litle after he had maried her, and then she was geuen to wife to the kinge aforesaid , with whom she liued twelue yeres , and yet remained continually a pure and glorious virgin , euen as bishop Wilfrid a man of blessed memorie did shew me, enquiring of purpose of the matter , because many did double thereof , and sayd vnto me, that he coulde of all men be a verie sure witnessesse of her virginity, for so much as king Ecfrid promised to geue him landes and much money, if he could perswade the quene to vse his companie, though yet he knewe well that she loued no man in the world more then him. And it is not to be mistrusted, but that the same thinge may be done in our time also which hath ben lometyme don in times pastas true histories do beare witness,

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Luc. 32.*

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whereas one & the same lordie geueth the grace,
who promiseth to abyde with vs vnto the end of
the world. For this also was a signe and token of
the diuine miracle , in that the flesh of the same
virgin being buried, could not be corrupted &
putrefied , and doth well shew, that she liued al-
way vncorrupted and vntouched of any man.

Againe it is well knownen , she besought the
king very much and a long time , that she might
forlake the cares of the world , and haue leaue to
go into a monasterie , and there only to serue
Christ the true king. Which when she had at
last obtained , she entred into the monasterie of
Abbesse Ebbe, who bare a good affection to king
Ecgfride. The monasterie standeth in a towne
called Coludi, and the aforesaid byshop Wil-
fride , gaue her the veale and habit of a nonne. *Nonnes*
Within a yere after, she was herselfe made an *consecrated*
Abbesse in the ile of Ely , in which place there
was built a monasterie of virgins dedicated to
God, amonge whom she began to be a verie
good mother & virgin, both in examples and al-
so in good lessons of heauenly lyfe. Of her it is
sayd, that after the time that she went to the
monasterie, she would neuer weare any lynnen,
but only wollen clothes , and seldome wash
herselfe in warme bathes, saue against solemne
high feastes, as Easter, Whitsontyde, or Twelfe-
tyde , and than would she be the last of all, and
with her owne handes and helpe of her hand-
maydes, would first wash the rest of Christes vir-
gins which were there. Very seldom also except
on high feastes , or for great necessitie, dyd she
eate more continually than once a day , vnlesse
some greater feblenesse did hinder her. From the

of the first comming to prayer together vntil the ryng of the day , she abode in the Church , still continewinge at her prayers . And there are that say , that by the spirit of prophecie she did foretel , both the pestilence whereof she shold dye herselfe , and also did openly in all their presence declare the nomber of them that shold be taken from this world out of her monasterie . She was taken away to our Lord in the mides of her company , seuen yeres after she was made Abbesse . And as she her selfe had willed , she was buryed in a tombe of wood in no other place than in the mides of them , in such order and sort as she departed .

After whome succeeded her sister Sexburg in the office of Abbesse , which woman Earcombert king of Kent had to wyfe : and when Edildride had lyen buried 16. yeres , it seemed good to her sayid sister , now Alybelle , to haue her bones taken vp , and to be put in a newe tombe , and to be remoued into the church . Wherepon the willed certaine of the bretheren to seeke a stonye place , and they taking ship (for the countrey of Eely is round about compassed with waters and

The Ile of
Eely.
fennes , nor hath any great stones for such purposes , came to a certaine little citie lefte desolate & vnhabited , which was not far from thence and in the english tonge is called Grandchester , & straight way they found by the walles of the city a tombe of white marble ready made very fayre , and couered very trymme and fyt with a couer of the same stone : wherby vnderstanding that our Lord had prospered their iourney , they gave him thankes therfore , & brought it to the monasterie .

Now

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Now when the graue was opened , and the body of the holy virgin and spouse of Christ taken out into the light , it was found so cleane frō corruption , as if she had dyed or bene put in the ground the very same day , euen as both the aforesaid byshopp Wilfride , and many other that knewe it , did beare wytnesse . But Cinfride a certayne phisition , which was present by her , both when she dyed , and when she was taken out of the tombe , was wonte of more certaine knowledge to tell , that when she lay sicke , she hadd a very great swelling vnder her arme pit , & they bad me quoth he , to launce that swelling , that the yl humour which was within might issiu out . Which when I had done , for the space of two dayes after , she seemed to be somewhat better at ease , so that some thought that she might be cured of her griefe : but the third day , her former paynes tooke her againe , and straight way was she taken out of the world , and chaunged al paine and death , with health and life euerlasting .

And when after so many yeres her bones should be taken out of the graue , they spred a tent ouer the same , and all the company of the bretheren on the one side , and sisters on the other , stooode round about singing and the Abbesse with a fewe other went in , to take vp and bring forth the bones , but sodainly we heade her within cry out with a lowde voice , Glorie be the name of God : and anon after , they called me in , opening the entrance of the tente , where I saw the body of the holy virgin of God being taken out of the tombe , and lyeng on the bed like one that were a sleepe . Then did they also open the coueringe of her face , and shewed me the wound of the cut , that

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ey gave him
e monastery .

Now

I hadd made , healed and cured , so that in
 meruailous wylle , in the place of the open and
 gaping wound wherwith she was buryed , there
 appeared than but a litle small signes of the scar.
 Byside this , all the lynnyn clothes , wherein the
^{what bur-}
^{dins are}
^{borne now}
^{a dayes of}
^{leſſe ſhen}
^{kings chil-}
^{ren , and}
^{and necke ,}
^{yes no grief}
^{as all felt}
^{for them?}
 the forſaid ſwelling and paine of her cheeke bone
 dren , and necke , ſhe tooke great ioy in this kind of
 disease , and was wont to ſay : I knowe moſt cer-
 ainly , that I worthely doo beare this bourden
 of paine in my necke , in which I remember , that
 when I was a gyrtle , I did beare the ſuperfluuous
 and vaine bourtens of tablettes and brouches ,
 and I beleeue that the Soueraine pitie of God ,
 doth therefore ſend me this grieſe and paine in
 my necke , that he may ſo abſolute and quit me
 from that gilte of vanitie and lightenesſe , wheras
 now in ſteede of gold and pretious ſtones , the
 red fire heat and burning ſwelling , breaketh
 out of my necke .

*The nap-
kins and
partles ta-
ken from
S. Pauls
bodyhealed
the ſickes &
expelled
diuels. A.E.
cap. 19.*

It happened alſo that by the touching of the
 ſame clothes wherein the corſe lay , both ſpirites
 were driuen out of certayne poſſeffed bodies , and
 alſo other diſeases ſometimes healed . And it is
 ſaid , that the tombe in which ſhe was firſt layd
 and buryed , did heale certayne that were pained
 in their eyes , which as ſone as they ſet their head
 to the ſame tombe and prayed , ſtraightway had
 the grieſe of their ſore or dymme eyes taken a-
 way . The body of the virgin was taken and
 washed , and layd in new clothes , and ſo caried
 into the church , and put in the other tombe that
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was brought, where it is yet kepte vnto this day, and is had in great reverence. The sayd tombe, founde ready made, was (not without a miracle) so apte and fyt for the virgins bodie, as if it had bene of purpose made and cut out for her: the place also of the head was made by it selfe severally, and seemed to haue bene fashioned as iuste as could be for the bygnesse of her head. This *In Cam-bridgeſher* countrie of Ely is in the prouince of the East en- glish, and contayneth about two hundred hou- sholdes, and is compassed on eche syde, as we haue sayd, like an Iland, round about with eyther fennes or waters. And therefore of the Ecles which are plentifully taken in those waters, it hath its name. In this Ile this sayd handmayde of Christ desired to haue a monasterie, because, as we sayd before, she came of the nation and bloud of the East english.

An himne of the sayd virgin.

THE XX. CHAPTER.

THe occasion seemeth conuenient to put in this historie an himne of virginitie, which many yeares past we made in meeter, in the laude and prayse of the sayd Queene and virgin, which is in deede therfore verely a Queene, for that ſhe is the spouse of Christ. And herein we ſhall follow the custome of the holy scripture, in the historie whereof many ſonges and psalmes are interpoſed, which were (as is well knownen) made in meter and verſe,

A ſong

A song or sonnet in praise of virginitie and in
the honour of Saint Edildred.

O God, o gloriouse Trinitie,
In whome all rule doth alway stand,
O gloriouse God, all one in three,
Ayde thou the thinges we take in hand.

Of wars let Virgils verse endite,
Sing we the pleasant frutes of peace,
Aneas fightes let Virgill write,
Christs gifts to sing let vs not cease.

My verse is chaste, it is not made,
To tell of sinfull Helens stelth,
My verse is chaste, such wanton trade,
Write they that liue in wanton welte.

Of heauenly giftees so speake I long.
Not of the assault of ruinous Troy,
Of heauenly giftees shalbe my song,
Whiche the earth doth now enioy.

Behold bighe God comes from aboue,
The virgins pure womb to posseſſe,
Behold high God comes for mens loue,
Them to redeme from deaſt endleſſe.

A mayden mother brings forth a child,
Who is the father of all that is,
Borne is a ſon of a mayden myld,
Marie the gate of God and blys.

The bleſſed flocke in her delight,
Mayd and mother of the Deitie,
The bleſſed flocke moſt pure and bright,
In pure and chaste virginitie.

Her worthineſſe hath made more ſpring,
Of this chaste virgin ſtooke and bole,
Her worthineſſe doth dayly bring,

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No virgin flowers to bud and blowe.

The fyry flames the virgin pure.

Saint Agathe never sbranke to byde,

The fyre flames did eke endure,

Eulalia as gold in fornace tried.

The vgly beastes With gaping iawes,

Chaste Tecla conquered gloriouly,

The vgly beastes With ramping pawes,

Chaste Euseme lead victoriouly,

The bloody sword With laughing lookes,

Agnes more strong than steele nere drad,

The bloody swerd S. Cicilie tooke,

Great ioy therin no harme she hadd.

The world wyde bath flowed in such,

Triumphing actes of sober harts,

The world wide bath flowed in much,

Loue of like chaste and sober partes.

And eke our dayes yvch one are blest,

A noble virgin verilie,

Our Edildride doth shine addrest,

With like bright perfit purisie.

Of roiall spirite and stocke she came,

Her father a famous worthy wighte,

Her roiall spirite and noble name,

Was much more noble in God his sighte.

She also had the soueraintie,

Of Queene and raigne terrestriall,

But had an higher maiestie,

Of raigne and blyffe celestiali.

O virgin bright what seekest thee man,

Which hast already thy spouse aboue?

What other husband seekest thee than,

Christ is thine only spouse and loue,

I thinke that thou herein mightst doo,

As did the mother of the heauenly king,

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That thou both wyse and virgin too,
Mightst belyke her in that like thinge.

For when this spouse of God had past,
Twelue yeres in secular life and raigne,
This spouse of God herselfe did hast
In life monastical to remaine.

Wher she to heauen wholly bent,
Florisheth in vertues many and bye,
From thence her soule to heauen went
To whiche she did her wholly apply.

This virgins body pure in ground
Had lyen the space of fitene yere.
It was the same as sweete and sound,
As wen it first was layed on bere.

O Christ this was thy worke most true,
The very clothes about the corse,
O Christ, were faire and hole and newe,
Long time on them had lost its force.

The dropsyke that foule disease,
These holy shrouds did heale and curie,
And diversе had by them their ease,
Of sondrie griefs they did endure.

The furious fend that erst begild,
Our mother Eue maliciously
This fend so fell a virgin myld,
Did put to flight victoriuously.

To bride of God see and behold,
What honour in earth to thee done is,
O spouse of Christ a thousand folde
Is done thee more in heauens blys.

The ioyfull gifte thou doest posseſſe,
A bridefull bright for thy bridegrome,
The ioyfull gifte that never ceaſſe
To Christ himselfe to thee is come,
And thou to him melodiously,

Doeſt ſing vwith ſweete and tuninge voice,
To him vwith bimnes and harmony,
Nevv and ſweete ſpouſe thou doeſt reioyce.

The lambe high throne and company
Followy thou ſhalt fer euer and euer,
His loue and bonde is ſuch to thee,
No man there fro ſhall thee diſſeuſer.

Hovv biſbopp Theodore made peace betwene the two
kinges Ecgfrid and Edilfride.

THE XXI CHAPTER.

THe ninth yere of the raigne of Ecgſtide , a battaile was fought betweene him , and Edilfride king of the Marshes , by the riuer of Trent , in which was flaine Elbuine king Ecgfrides brother, a yong man of about eightene yeres of age , and very well beloued of both the countries. For a ſister of his named Oſthride, was wife vnto king Edilred. And whereaſ herewpon there ſeemed to ryſe an occation and matter of ſharper warre and longer enmitie betwene the two kinges , and the fierce peoples, Gods derebeloued biſbopp Theodore , truſting in the helpe of our Lord , did by his holeſome exhortation , vtterlie quenche the enkedled fyre of ſo great a perill , in ſuch forte that the kinges and people beinge pacified on both ſydes, the lyfe of no man perished for the death of the kinges brother , but only a dewe amercement of mony was geuen & payd to the other kinge for amedes. The bondes of which peace did a longe time after endure betwene the ſaid kinges and their dominions.

*Hovv the setters of a certaine prisoner vvere loosed,
ywhen masses vvere songe for him.*

THE XXII CHAPTER.

IN the foresaid battaile in which king Elbuine was slaine, a certayne notable thing and well knownen of many, happened which we in no wise may leane vunrelated, both for the profit of the reader, and for the glorie of God. In the bataile aboue mencioned, among other of the souldiers, a certayne yonge man named Imma was left for dead: which when he had all that day and night following, lyen among the bodies of the slayne men, lyke as he had bene also dead, at last he receaued ayre and breath and reuiued againe, and sat vp, and bound his woundes himselfe, as well as he could, resting himselfe a litle. After he arose vp & began to go his way seeking where he might finde some frindes to see vnto him, and to helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king Edilred. Of whom being demaunded, what he was, he feared to confesse that he was a souldier, and thought better to answer that he was a poore husband man of the countrie, and one that had wyfe and children, and that he came forthwith such other as he was, to bring vittaines to the souldiers. But for al this the said Lord suspected him, and willed his woundes to be looked vnto: and when he began to wex hole, he commaunded him at night season to be kept in bondes, least he should escapa away.

But

But beholde no bondes could holde him , but as ~~An exampl~~
 sone as they were gone that had bound him, his ~~pla for the~~
 bondes and fetters were straight way loosed. For ~~confirma-~~
 he had a brother, whose name was Tunna a priest ~~tion of pur-~~
~~gation,~~
 and Abbot of a monasterie in the citie, whiche
 of his name is called vnto this day Tunnacester:
 who when he heard that his brother was slayne
 in the battaile, came to seeke if he might happily
 fynd his bodie. Where he finding one that was in
 all pointes like him , and thinking it to be him in
 deede, brought him to his monasterie , and bu-
 ried him honorably, and often times caused masse
 to be sayed for his soule : By the saying of which
 masses, that which I sayd, came to passe, that no-
 man could bynd him , but that he was straight
 way loosed againe. Then the Erle that kepte him
 began to wonder here at , and to enquire of him,
 what the cause was that he coulde not be bound
 and whether perhaps he had about him any loo-
 sing letters (such as men talke of) that he could
 not be bound by the vertue of them. But he ans-
 weered , that he knew no such arte nor conning:
 but I haue a brother , quoth he , in my countrey,
 one that is a priest, and I knowe that he thinkes I
 am slaine , and therefore doth oft saye masse for
 me : and if I were now in an other world , my
 soule should there be loosed from paines through
 his intercessions and prayers, as my body is here
 from its bondes.

While he was thus kept a certaine space in the
 Erles house, some that marked him more diligently
 saw by his countenaunce, behauour, & talke, that
 he was not (as he had said) of the common poore
 sort of people, but of some good house & degree.
 Therfore the Erle called him secretly , & exami-
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ned him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he would plainly vtter and shew himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruautes, well, quoth the Erle, I knew by thy wordes, and answeres, that thou were no husbandman of the countrie, and thou art well worthy now to dye, for that al my bretheren and kinneſmen were flaine in that battaile, yet I will not put thee to death, for breaking of my faith and promise. And therefore as ſoone as he was full cured, the Erle ſent him to London and ſoldē him to a merchant of Friseland. But neither he, nor any man els as he was led thither, could bynd him by any meanes. And yet his enemies did lay on him many and ſundry kindes of fetters which yet alwayes were loosed.

When he that had bought him, ſawe that he could be kept and holden in no bondes, he gaue him leaue to ransome himſelfe, if he were able, for about after eight a clocke in the morning whē masles began to be ſaid, his bondes and fetters were euer loosed. And thus vp on his othe eyther to come againe, or els to ſend his ransome, he was let go, and came to kent to kinge Lodhere, who was ſonne to the ſister of Quene Edildrede, of whom we haue ſpoken before, and himſelfe had bene ſometime a ſeruant of the layd Quenes. There he ſued to the kinge for ſo much as would pay his ransome, which he obtained and ſent it (as he had promiſed) to him whose prisoner he was. Afterward he retourned to his countrie, and came to his brother, and declared vnto him in order al the aduerſities that had happened vnto him,

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him, & also what comfortes & succours he had in
in the same. And he knewe, by that his brother
tolde him, that his bondes were loosed at those
times especially, in which masses were said and
songe for him. He vnderstoode also, that the o-
ther helpes and succours that happened to him in
his danger, came of the heauenly gylte & grace
through his brothers intercessions and offring of
the holy holosome hoste and sacrifice.

Many that heard these thinges of this man,
were styrred vp and enflamed in faith and godly
deuotion, vnto prayer, vnto almes and charita-
ble deedes, and to offer to our Lorde hostes of
the holy oblation and sacrifice, for the deliuerie
and relieve of their frindes, that were departed
The sacrifice of the Mass pre-
serves piety.
this worlde. For they vnderstood thereby
knewe, that the holesome blessed sacrifice, was
effectuous to the euerlastinge redemption and
ransoming both of soule and of bodie. This story
was tolde me of one of them that heard it of the
very man in whom it was done, and therefore
knowinge it to be true and certaine, I doubted
no whit, to insert it in this our ecclesiasticall hil-
torie.

Of the life and death of Abbesse Hilda.

THE XXIII. CHAPTER.

THe yere following after this, which was the
yere of the incarnation of our Lord six hund-
red eightie the most devout & godly seruant of
Christ Hilda, Abbesse of the monasterie that is
called Streanes halch (as we before mentioned)
after many heauenly deedes that she did in this
An. 680.

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world, passed out of this lyfe, to receiue the re-
wardes of the lyfe of heauen, the 17. day of No-
uember, when she was three score and six yeres
of age; which nomber of yeres equally diuided in-
to two parts, she lyued the first 33. in secular lyfe,
with most noble and worthy conuersation, and
as many after did she dedicate to our Lord, more
nobly and worthely in monasticall life. For she
was come of noble birth, and was the daughter
of kinge Edwins nephewe named Hererike, with
which kinge also at the preaching of Paulinus of
blessed memorie, the first bishopp of Northum-
berland, she receaued the faith and sacraments of
Christ, and did sincerely keepe the same vntil she
deserued to come to his sight and vision, whom
only to serue (after she had determined, and for-
saken this secular & worldly lyfe) she went to the
prouince of the East english, for she was allied
to the king there, and from thence she desired, if
she might by any meanes, to forsake her countrie
and all that euer she had, and to go into Fraunce,
and there in the monasterie named Cate, to leade
a Pilgrimes and exules lyfe for our Lordes sake,
that she might the more easily deserue to enjoy
an euerlasting countrie in heauen. For in the same
monasterie her sister Herelwide, mother to Adul-
phe king of the East english, did at the same ve-
rytyme lyue vnder rules and discipline of reli-
gion, abyding & lookinge for the crowne euer-
lastinge : whole example she mindinge to fol-
low, and to lyue a stranger out of her owne con-
trie, abode in the said prouince one whole yeare.
After which beinge called home agayne into her
countrie by bishopp Aidan, she had deliuered her
the landes of a Lordeship at the north coast of

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the riuere Were, in which she liued also the space
of one yeare , and led a monafticall lyfe with
afew other of her company.

After this she was made Abbesse in the monaſterie that is called Heortheu , which monaſterie had bene builte not long before , of the godly & deuout handmayed of Christ Heiu , which is laid to be the first woman in the prouince of Northumbria , that tooke the vowe and habit of a Nonne, being blessed and consecrated by bishop Aidan. But not long time after the making of the monaſterie , she departed thence to the citie of Calcaria , which is called of the englishmen Cal-
Cathoſter
ceaster, & there ſhe appointed to abyde and conteinewe. Now this other handmayde of Christ Hilda being placed to rule this monaſterie , did ſtraight procure to order and diſpoſe the ſame in al pointes with regular lyfe and discipline,in ſuſh wiſe as ſhe could be beſt inſtruſted of them that were learned. For both biſhopp Aydan , and as many religious perſons as knewe her , for the great wyſedomē and loue that was in her to ſeru God, were wont ofte tymeſ to viſit her, louingly to helpe her , and diligenty to inſtruct her.

Thus when ſhe had certayne yeres gouerned this monaſterie in great obſeruation and ſtraightnes of regular lyfe and order , it was her chaunce to take in had the building and diſpoſing of a monaſterie in the place called Stranefhalch , which busines cōmmitteſ vnto her , ſhe finished with all ſpeeđe & diligēnce. For ſhe furnished and framed it with the ſame rules and orders of regular lyfe, with whiſh ſhe had diſpoſed the other monaſterie before. And truly ſhe did there teache ſingulariſtly the worges of righteouſnes, deuotion, chaſtitie,

vowe and
monaſticall
habit.

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& other vertues, but specialy of peace & charity,
in such wise that after the example of the primitive church, there was none riche, none poore,
but al thinges commone to all, for nothing seemed
peculiar and priuate to any one. She was of such
wysedome, that not only all meane peulons in
their necessities, but also kinges and princes dyd
seeke and aske counsele of her: such religious men
as liued vnder her gouernement, she made to be-
stow their time in the reading of the holy scripture-
res, and in the exercis of the workes of vertue,
that out of her monastery many might easely be
founde, mete and worthy men to serue the church
and aultar. And in deede we haue seene in a short
space, fve bishops out of the same monasterie, al
men of singular merit & holynesse, whose names,
are these, Bosa, Adda, Ostfor, Iohn, and Wil-
fride. Of the first we haue spoken before, how he
was consecrated bishop of Yorke. Of the second to
speak shortly, he was made bishop of Dorcister.
Of the two last we shall speake afterward, of
which the one was consecrated bishopp of Ha-
gulstad, and the other of Yorke. Of the middle-
most let vs now say somewhat.

*Dorchester
in Bar-
kesher.
In holi-
land.*

When he had in both the monasteries of Ab-
bessle Hilda, diligently applyed the reading and
studieng of the scriptures, at laist desyring more
perfekte exercises, he came to kent to the Ar-
Going to chebishop Theodore of blessed memorie, where
Rome ac- having continnewed a certaine space, and spent
camped a his time in holy studies and readinge, he found
master of also the meanes to go to Rome, which at that time
devotion in our primitive church was counted a thing of great vertu and deuotio-
suechurch n. From thence retouning home againe to Englād, he wenc vnto the prouince of the Westians, ouer
which

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which King Osrich then raigned , and there he remained a long time, preaching the word of faith and also giuing himselfe for an example of life to all that knewe and heard him. At which time the bishopp of that prouince named Botelus being to sicke and weake, that he could nos himselfe fulfil the office of a bishop, by al mens iudgements and cōsent the foſaid man, was elected & chosen bishop in his place , and at the commaundement of kinge Edilred, was consecrated by bishop Wilfrid of blessed memorie, who at that time was bishop of the Middleenglish. For Theodore the archebishop was then dead , & none other as yet made bishopp for him: in which prouince a little before, that is to lay, before the foſaid man of God Botelus, one Tatfrid a man most stout,couragiouse and well learned, and of an excellent wyt , was elected bishopp out of the monasterie of the said Abbesse : but he was taken away and died before his time, ere that he might be consecrated.

This foſaid handmayd of Christ Abbesse Hilda , whom all that knewe her , were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of ſhe minſtreſ occaſion of ſaluation and amendment, to whom the happy report of her doing and vertuous living came, And ſo was fulfilled the dreame ; that her mother Bregoswid had, when ſhe was but an infat. For when her husband Herich was out of his countrie as an outlawe vnder Cerdix kinge of the Britons , where alio he was at laſt poſioned, ſhe lawe in a dreame, that he whom ſhe ſought with a diligēce, was as it were ſodainly taken

out of her sight, so that no signe or token of him
any where did appeare. But as she yet busily
sought for him, she found by and by a very pre-
cious brouch and iewel vnder his garment, which
as she did well marke and consider, seemed to
shine and glister with the brightnesse of so great
a lighte, that it filled all the borders of Britan-
nie, with the grace thereof. Whiche dreme was
proued true in her daughter, whom we now spe-
ake of, whose life not to her selfe only, but to ma-
ny other that wold lyue well, did geue exam-
ples of the workes of light.

2. Cor. 21.

But now when she had for many yeres ruled
this monasterie, it pleased the mercifull worker
of our saluation, that her holy soule shoulde also
be examined and tried with long sicknesse of the
body, thar after the example of the Apostle, *her
virtue might be made perfect in infirmitie.* For she
was striken with feuers, and began to be gre-
uously vexed with heate, and was in the same
wise sicke and deafeased for the space of six yeres.
In all which time, she did neuer omit or let passe,
both to give thankes to her creator, and also to
teach and instruct openly and priuatly, the flocke
committed to her charge. For by her owne exam-
ple she warned them all, both to serue our Lord
dewly when he geueth them their bodey health,
and also to thanke him continually & faithfully,
in worldly aduersities, or bodey infirmities and
sicknesse. And thus the seventh yere of her sick-
nesse, the griefe and paine turning toward her
hart and inward partes, she came to her ende and
last day in this worlde, and about the crowing of
the cocke, after she had receaued the voiage pro-
vision of holy house, she called vnto her the had-
maydes

maides of Christ in the same monasterie , whom
as she admonished and counselled to keepe the e-
uangelicall vnitie amounge themselues and with
other , at the very last worde and making of this
her exhortation , she gladly and willingly sawe
the houre of her death , yea rather (to speake with
Christs owne wordes) she passed from death vnto lyfe. In which very night our almightyie Lord
vouchesafed to reuele her death and departing by
a manifest and plaine vision in an other monasterie
that was a good way off , named Hacanes ,
which she hadd buylt the same yere .

For there was in the same monasterie a certain
Nonne named Begu , which hadd serued our
Lord in monasticall conuersation and blessed vir-
ginitie thirtie yeres and more. This Nonne ta-
king her rest at that tyme in the dortor house ,
heard sodainly in the ayer the knowen sound
of the bell , wherewith they were wonte to be
called vp to prayers , when as any of them was
called out of the world. And openinge her eyes
(as she thought) she sawe the roofe and top
of the house vncouered and alaboue ful of ligh :
which light as she earnestly marked and looked
on , she sawe the soule of the foresaid hand-
mayde of God in that light caryed vnto heauen ,
accompanied and led by Angells .

And as she then started out of her sleepe , and
sawe other systers about her takinge their rest , she
knewe and perceaued , that that which she sawe
was shewen her either in a dreame , or in some
vision of mynd. And by & by she rose vp for ouer-
much feare that she had ran to the virgin , which
was then gouernesse of the monasterie in the
Abbesse

Abbesse steede whose name was Figit, and with much weeping and teares , and drawing of long sighes, tolde her that the mother of them al, Abbesse Hilda was now departed this worlde , and with a maruailous great light which she sawe , and company of Angels leadinge her , ascended vp to the gates of euerlastinge light and felowship of the heauenlie citisens.

Which when she had heard, she raised vp all the sisters , and called them to church , willinge them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligentlie did the rest of the night , at the breake of the day there came certaine bretheren from the place where she died , to bring worde of her de- parting , which the other answered that they knewe of before. And when they had declared in order how, & when , they had learned the same, it was found that her passing was shewed them by the vision at the very tame houre , that they reported her to passe out of the world: and with a goodly consent and agreement herein it was by the worke of God so disposed , that when the one sawe presently her departing out of this life, at the same time the other did know her entring into the perpetuall lyfe of soules , these two monasteries being distant a sonder nigh sorte miles.

It is also reported , that in the same monastrie , where the foresayde hand-mayne of God dyed , one of those vowed virgins to God, that loued her more then the rest did, had her departinge shewed vnto her the same night in a vision , and sawe her soule go vp to heauen with the angells : which thing the very same houre it was

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was done, she opened and declared to those hand-maydes of Christ that were with her, and called them vp to pray for her soule, and that , before the rest of the company knewe of her departing: which thing to be so , was anon after declared to the whole company when morninge came , Forat that houre this Nonne was alone seuerally with certaine other handmaides of Christ in the outmost places of the monasterie , where such as were wemen newely come to religion were wōt to be tried and abide the time of probation, vntill they were instructed in the rule and order,& then admitted into the fellowshipp of the rest, and professed.

How the gyfte of singing was miraculously given to a certayne brother in the monasterie of this Abbesse.

THE XXIII. CHAPTER.

IN the monasterie of this Abbesse , there was a certain brother notably endewed with the speciall grace of God,which was wont to make songes and meters fit for religion and godly meditation , in so much that what so euer he learned of the holy scripturs by other mens expoundinge , he tourned and made the same anon after with poetical & musical wordes set together with wonderfull sweetnesse and melody in his mother tonge. With whose verles and songes the mindes of many men were ofte enflamed to the contempt and despising of the world , and to the desire of the euerlasting lyfe of heauē. After whom diuerse other among the englishmen assayed to make

make godly and deuout meters, but noman could
match his conning therein. For he learned this
arte of singing & composing , not taught of men,
nor by any mans helpe , but he receaued the gifte
therof, freely by the only ayde and grace of God.
And therefore he could neuer make any fond or
vaine balade, but such things as belonged to re-
ligion and godly meditation, were only meete to
come forth of his religious and godly mouth. For
as long as he was a secular man , wchch was, tyll
he was well striken in age , he neuer had learned
any such matter of singinge. In so much that som-
times at the table, when the company was set to
be merry, and agreed , for the nonse , that ech
man should syng in order at his course , he when
he sawe the harpe to come neare him, rose vp at
the mydes of supper , and gat him out of doores
home to his owne house.

And as he so dyd on a certaine time, getting him
out of the place where they were drinking and
making mery together, to a stable among the bea-
utes which he had appointed him to keepe and
ooke to that night, and when the houre of sleepe
came, was gone his way quietly to bed , as he lay,
he dreamed that a certaine man stooede by him ,
and bad him , God speede , and calling him by
his name, said vnto him , Cednom , I pray thee
sing me a songe. Whereto he made aunswere &
sayd, I cannot singe , for that is the matter , why
I came away from the table vnto this place , bi-
cause I could not singe. But yet , quoth he againe
that speake with him, thou haft somewhat to sing
to me. What shall I syng ? quoth he. Sing, quoth
the other, the beginning of al creatures. At which
aunswere he began by and by to sing in the laude
and

THE
man could
arned this
nt of men,
d the gifte
ce of God.
ny fond or
ged to re-
y meete to
mouth. For
h was, tyll
ad learned
that som-
was set to
, that eche
, he when
, rose vp at
t of doores

etting him
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keepe and
re of sleepe
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I pray thee
unswere &
atter, why
place, bi-
ch he againe
hat to sing
Sing, quoth
s. At which
in the laude
and

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and prayse of God the creator , verles which he
hadd never heard before , of which the sense and
meaning is this. Now must we prayse the maker of
the beauely kingdom, the powre of the creator , his
counsell and deuise , the workes and actes of the fa-
ther of glorie. How he being God eternall , was the
maker and author of all miracles , which first vnto
the children of men , created heauen for the topp of
their dwelling place , and after the omnipotent keeper
of mankinde , created the earth for the floure thereof.
This is the meaning , but not the order of the
wordes which he sange in his sleepe. For verles
be they never so wel made, can not be turned out
of one tonge into an other word for worde ,
without leesing a great parte of their grace and
worthynesse.

Now when he awaked and rose vp, he remem-
bered still by harte all the thinges that he had son-
ge in his sleepe , and straight wayes added ther-
to more wordes in the same maner and forme of
meeter , and made vp a songe fyt to be songe and
applyed to God. And on the morowe he came
to the farmar or baylie vnder whom he was, and
told him of the gifte that he had receaued, & be-
ing brought to the Abesse he was commanded in
the presence of many lerned men to tel his dreame ,
and to rehearse the song , that it might by the
iudgement of them all be examined & tried, what
or whence the thing was which he reported , and
it seemed to the al, that some heauenly grace and
gift was granted him of our Lord; For more triall
wherof they recitedvnto him the processe of some
holy story or exâple, willing him , if he could to
turne the same into verse & meter. Which he toke
vpô him to doo & went hisway, & on the morow

after

atter, came againe and brought the same made
in very good meter, which they had willed him
to doo. Wherupon straight way the Abbesse
acknowledging and embracing this grace and gift
of God in the man, instructed and exhorted him
to forsake the world, and the life thereof, and to
take vpon him monasticall lyfe and profession;
the which he did, and was therupon by the
commaundement of the Abbesse, placed in the
company of the bretheren, and by her appoint-
ment taught and instructed in the course of holy
scripture. But he what soever he could heare and
learne, would afterward thinke vpon the same a-
gaine by himselfe, and chewing thereon lyke a
cleane beast on his cudd, would turne it into ver-
y sweete meeter, and melodiously singinge the
same, made his teachers to become his hearers
againe.

His songes were of the creation of the world
and begynning of mankynd, and all the storie of
Genesis, of the going of Israel out of Aegipt, &
their entring into the land of promise, and of ma-
ny other histories of the holy scriptures. Of the
incarnation of our Lord, of his passion, resurrecti-
on, and ascension into heauen, of the comming
of the holy ghost, of the doctrine and preaching
of the Apostles. Also he was wont to make ma-
ny songes and meters of the dreadfull domes day
and iudgement to come, of the horrible paynes
of hell, and of the ioyes and swetnes of the king-
dome of heauen, and many other also of the be-
nefits and iudgements of God. In all which, his
endeuour was to pul men away from the loue of
wickednesse, & to styrre them vp to the loue and
practise of vertu and good life. For he was a man
very

very deuout and religious, and humbly obedient to his rules and disciplines, and very zealous and ferventlie bent against them that would doo otherwise, and therefore he ended his life with a good ende. For when the houre of his departing was at hande, he was taken and diseased 14. dayes with bodily sickenesse, and yet so temperately, that he might all that time both speake and walke.

There was there by, a litle house into which they that were sicke were wont to be brought, & such as were likely shortly to dye. This man desyred him that serued him, the same eueninge before the night that he shoulde depart out of the world, to go and prouide him a place to rest and lye in that house. The other maruailed why he desired the same, for he was nothinge lykely to dye so soone. But yet he did as he was bid. When they were there placed, and were meryly talkinge and sportinge amounge themselves, and with them also that were there before, being now about midnight, he asked and enquired of them all, whether they had the sacrament there within? What neede quoth they, is Resurrecti-
on of the
bleffed Sa-
cramens. thereof the sacrament, for your tyme to dye is not yet come, that are so meryly talking with vs, as it were a man in good health. But yet, quoth he againe, doo ye bring me hither the sacrament: which when he had taken in his hande he asked them, whether they were all of a quiet minde in perfitt charitie toward him, without any quarrell, grudge, debate, and rancour. They aunswere all, that they were of very good minde and affection toward him, and far from all wrath and displeasure; and they asked him againe, whether

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ther he bare good wil & affection toward them.
He answeared by and by, I do beare, my deere
How seling
beforeas b
children, a quiet and good affection to all Gods
seruants. And there withal arming himselfe with
that heauenly foode, he made him ready to en-
ter into the other lyfe.

*Blessing
with the
signe of the
crosse.*

Then he asked, how nigh the houre was, that
the brethern shoulde ryse to say their nightly lau-
des and seruice to our Lord. It is not far off, quoth
they. Wel than, quoth he, let vs abyde & tary for
that houre. And blessinge himselfe with the signe
of the holy crosse, he layd downe his head vpon
the bolster, and so falling a litle into a slumber he
ended his lyfe in quiet and silence. And thus God
wroughtw ith him, that euen as he had serued our
Lord with a simple, plaine, pure minde & quiet
deuotion, so likewise he might come to the light
and vision of God, leauing this world with a quiet
and peaceable death, and that also the toung
which had made and inuented so many goodly
meters and holesome wordes in the praise of the
creatour of al, might conclude and shurvp the last
words in the praile and laude of the same, blessing
himselfe, & cōmending his spirit into the handes
of our Lord. It appeareth also by these thinges
that we haue tolde, that he knewe before, and
forsawe the time of his departure.

*Of a vision that appered to a certaine mā of God, before
that the monastery of the towne Colodon was burned.*

THE XXV. CHAPTER.

*A Nunne-
rie burned
for the sin-
nes of the
inhabitāts.*
About this time the monastery of virgins,
which stādeth in the towne of Colodon wher-
of we haue aboue made mentiō, was through ne-
gligence by a great misfortune consumed with
fire,

fire. Which thing notwithstanding happened also for the wyckednes of the that dwelt in the same , and specialy of the chiefe and elders thereof, as all men might easily see that knewe the same, & the evident scourge of God dyd mercifully whippe them euuen at the beginning , that being thereby corrected they might lyke the Niniuites turne away the wrath of the iuste iudge from them, by fastings , weepings and prayers. In the same monasterie there was a certaine man a Scot borne named Adaman, leading to God a very devout lyfe in chaſtitie, abſtinenſe & prayer, in ſuch ſort, that he neuer did eate nor drinke , ſauie only vpon eche Sonday and thurſday: & oftentimes alſo he paſſed ouer whole nights , watching in prayer: in which ſtraightnes of hard lyfe he began at the firſt of dewrie and neceſſtie to amend his former syn and euil liuing, but in proceſſe of time he had turned that neceſſtie into a continuall cuſtome. For whereaſ in his youth he had committed a certaine greuoule offenſe and ſinne, and it coming ofte to his mynd and remembrance , conſidering in his hart the greatnes therof, he abhorred it and trembled therat exceedingly, and feared the puniſhment of the ſharp iudge vpon him, for the fame.

Reſorting therefore to a priеſt , and hoping of him to leарne ſome remedy of ſaluation, he confeſſed his ſinne vnto him and defyred him to giue him counſell , whereby he might flee and eſcape the wrath of God and the vengeance to come . The priеſt when he had heard his offenſe and ſin, ſaid. A great wounde requires a greater cure and medicine: and therefore geue thy ſelue to fastinges , and prayers, as muſh as thou art able, to the end that coming before the face of our Lord in confeſſion thou

*Confession
to the priеſt*

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thou mayest deserue to fynde him mercifull vnto
thee. But he for the passing grief of a giltie con-
science that withheld him , and for the desire that
he had to be fone absoluued of the inward bondes
of sinnes wherewith he was laden , sayd : I am
yonge of age, and strong of bodie, and therefore
what soever you put me vnto , so that I may be
saued in the day of our Lord , I wil easely beare it
al, yea though ye bid me to stand the whole night
and spend it in prayers, and passe ouer the whole
weke in abstinence. It is very much (quoth the
priest) to endure the whole weeke without bo-
dily sustenaunce, but it suffiseth to faste two or
three dayes at once , and this doo thou vntill I
come againe to thee after a short time , and shew
thee more fully what thou must doo , and how
long thou must continew in penaunce. After
which wordes, the priest appointed him what
pennaunce he shold doo , and went his way.

Penaunce
enioyned.

Now through a sodaine occasion that hap-
ped, he passed into Ireland where he was borne,
and came not to him againe , as he had promised
to doo. Yet the yong man remembred both his
commaundement , and also his owne promise,
gauē himselfe wholly to weeping penaunce, holy
watching and continence, in such wise that (as I
sayd before) he never tooke sustenance saue only
thursdayes and sondayes, but continually fasted
al the other dayes of the weeke. And when he had
heard that his ghostly father was gone into Ire-
land, & there departed, euer after fro that time he
kept this maner of fasting, according as it was first
appointed him. And the thing which he had once
begon to doo for cōpunction of his sinne & dread
of Gods vengeance, the same did he now without
lothe-

lothesomnesse or wearinesse , yea with pleasure
and delight for the reward that followed, and for
the feruent loue of God.

And as he now long time had continewed di-
ligentlie the same , it chaunced that on a certaine
day he went out of the monasterie to some place
a good way of, hauing one of the bretherne with
him in his company. And when they had done
their iourney and were comming home againe,
drawing nere to the monasterie, they beheld and
vewed the goodly high building of the same ,
wherat the man of God brast out all into teares,
and with his weeping countenaunce bewrayed the
heauines of his hart. Which thing when his fel-
low sawe, he asked him why he did so. O quoth
he, all these buildinges that you see, both the cō-
mon that belong to many , and the priuate hou-
ses of particular persons shall shortly be turned in-
to ashes and consumed by fire. Which he hea-
ring, as soone as they came into the monasterie,
found the meanes to tell that to the mother of
the couent , named Ebba. Who being troubled
at such a warning and fortelling , as good cause
was, sent for the man vnto her, and enquired the
whole matter of him diligentlie , and how he
knewe the same.

Of late, quoth he, being occupied at night time
it watching and saying of psalmes, I sodainly saw
one stand by me , of a straunge and vnknownen af-
pect , at whose presence when I was sore afraide,
he bad me not to feare , and then in familiar wise
he spake vnto me thus and said. Thou doest well
in that this night time of rest, thou hast had the
strength , not to geue thy selfe to ease and sleepe,
but to be occupied in watching and praying.

Whereto I aunswered and said, that I knewe my selfe to haue great neede to cōtinue in wholesome watching, and to make diligent and due intercesſion to our Lord for my finnes. Thou saiest true, quoth he farther, that thou and many other haue neede to redeeme & ſatisfie for their finnes with good workes , and at ſuch time as they are at leaſure from worldly paines and businesſe, to labour the more freely for the deſire of euerlaſting wealth , but yet very few doo ſo , for right now haue I walked through all this monaſterie in order, and looked in every celle and bed, and of them all, ſauing thee, haue I found not one occupied about the ſauing of his owne loule, but they are all both men and wemen, either deeply drowned in ſleepe, or watching vnto wickednes and finne. For the litle houses that were made to pray or reade in, are now turned into chambers of eating and drinking, and talking, and other enticements vnto euill. And the virgins, vowed vnto God, contemning the reuerence and regard of their profesſion, as ofte as they haue any leaſure thereto, do occupie themſelues in weauing and making fine clothes , wherewith they may ſet forth themſelues like brides , to the daunger and great perill of their eſtat and profesſion : or els to get them the loue of strangers and men abrode. And therefore is there worthely prepared from heauen for this house & them that dwel therin, a greuous punishment and vengeance by fire. Then quoth the Abbeſſe, & why would you not tell me loner hereof when you knewe it ? forſooth , quoth he , I feared ſo to doo for reſpecte of you , leſt you ſhould perhaps be ouermuch troubled therewith. And

*Abuſes of
religious
persons
punisheſt
by God
from hea-
uen.*

yet

yet take you this comfort herein, that this plague
and punishment shall not fall in your daies.

This vision being spread abrode and knownen,
they of the place begun somewhat to feare for a
fewe daies, and to amende themselues, and leaue
their naughty life, but after the death of the Ab-
besse, they returned to their old naughtinesse, yea
and to worse to. And when they said and thought
themselues to be in peace and saftey, they were
anon stricken with the punishment of the foresaid
vengeance. All which thinges to haue bene thus
done in deede, the most Reuerend Giles my fel-
low prieste reported vnto me, who liued then in
the monastery: and afterward, (for that many
dwellers there went thence because of this ruine)
liued a long time in our monasterie, and therē
died. This haue I thought good to put in our hi-
storie to this end, that we might warne the reader
and put him in minde of the workes of our Lord,
how dreadfull and terrible he is in his iudgements
and counselfelles ouer the children of men, and
that we serue not at any time the allurementes
and prouocationes of the flesh, little fearing the
iudgement of God, lest perhaps his sodaine wrath
strike vs, and scourge vs iustly and sharply, either
with temporall losses and plagues, or els deale
more hardly with vs, and take vs quite away to
perpetuall paine and perdition.

THE XXVI. CHAPTER.

An. 684. **T**He yere of the Incarnation of our Lord six hundred eightie four, Ecgfride king of Norþumberland sent Bertus his Captaine generall with an hoste of men into Scotland, and miserably spoiled and destroyed the harmelesse seely people, which had never bene great friendes to the english nation, in so much that the hande and force of the enemie, spared not the very Churches and monasteries. Yet the men of the Ile as far as they were able, did both resist and oppole force to force, and also calling on the ayde of Gods mercy, did long with continuall cursinges make supplication to be reuenged from heauen. And although such as curse, cannot possesse the kingdome of heauen, yet it is beleued, that they which for their vnmercyfulnes were worthely accursed, did shortly suffer the punishmentes of their wickednes by the vengeance of God. For the next yere after this, the lame king, against the advise and counsell of his friendes, and specially of Curnbert a man of blessed memorie, who of late had bene consecrated bishop, did rashly and vndiscretelie go forth with an armie to waste the prouince of the Redshankes. Who making as though they fled, brought him vnto the straites of the hilles where was no passeg, and there with the most parte of his hoste that he had brought with him, he was slaine the fortie yere of his age, and fifteene yere of his raigne, and twentie day of may. And indeede (as I laid) his friendes and counsell would

would not suffer him to begin this war , but euen
as the yere before he would not give eare to the
most Reuerend father Ecgbert , for settinge vpon
Scotland that did him no harme, so was this now
giuen him for a punishment of that sinne , that he
would not harken vnto them that laboured to
call and stay him from his owne destruction. After
which time the hope and proweſſe of the domi-
nion of the English, began much to decaye and to
go backward , for the Redshankes recouered a-
gaine their landes and possessions which the En-
glishmen did hold , and the Scottes that were in
Britanie , and also a certayne parte of the Britons,
The Welshmen.
got againe their freedome and libertie , which
they hitherto haue yet these fortie six yeres or
thereabout.

Where among many of the englishmen that
were either slaine with the swoorde or made
bondmen , or scaped from the land of the Red-
shankes by flight , the most reuerend man Trum-
wini , which had bene there bishop ouer them ,
departed with his company that were in the mo-
naſterie of Ebbercune , which standeth in the En-
glish region, but nigh vnto the ſtraight that diui-
deth the landes of the English and the Redshan-
kes: and commanding his fellowes to his friendes
abrode in diuerſe monaſteries where he beſt
might , himſelfe went to the oþer mentioned mo-
naſterie of Gods ſeruantes and hand maides , na-
med Streaneſhalch , and there chose him his abi-
ding place : where with a fewe other of his com-
pany , he led his life for many yeres in monaſtically
ſtraightneſſe, very profitably not to himſelfe only,
but to many other alſo. At which time there go-
uerned the ſame monaſterie a certayne virgin of

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the kinges blood named Elflet , and their mother
Eanfledc together , of whom we haue before
made mention. But when this bishop came thither,
the good and vertuous Abbesse, found ther-
by not only great helpe in her chardge and gouer-
nement, but also conforte to her owne life and
conuerstion.

After king Ecgfride, Altfrit succeded in the king-
dome, a man very well learned in the scriptures ,
who was laid to be Ecgfrides brother, and sonne
to king Oswine. This man did nobly and wor-
thely recouer the decayed and destroyed estate of
the kingdome , though the boundes and greatness
thereof were now more narowe. This same yere,
which was from the Incarnation of our Lorde
fie hundred eightie fie , died Lothere king of
kent the 6. day of February, when he had raigned
12. yeres after his brother Egbert , who raigned
9. yeres. For this Lother was wounded in the
battaile of the South Saxons , which Edrich the
sonne of Egbert , fought against him , and while
he was at surgerie in curing, he died. After whom,
the said Edrich raigned one yere and an halfe ,
who departing without issue, that kingdome was
for a space through vncertaine and foraine kinges ,
sore decayed and destroyed, vntill the lawfull and
legitimat king Viætred , who was Egberts sonne
came , and was quietly settled therin, who both
by good religion and princely prouesse, deliu-
ered his people from foraine force and inua-
tion.

How

THE
er mother
e before
ame thi-
nd ther-
d gover-
life and

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How the man of God Cutbert was made bishope, and
how he liued and taught while he yet was in his
monasterie and monasticall conuersation.

THE XXVII. CHAPTER.

he king.
criptures,
ad sonne
nd wor-
estate of
greatnes
me yere,
r Lorde
king of
raigned
raigned
d in the
rich the
d while
whom,
n halfe,
me was
kinges,
full and
ts sonne
no both
deliue-
d inua-

In that same yere that king Egbert ended his *Holy life*, he caused (as we haue said) Cutbert a *de.* holy and reuerend man, to be consecrated bishop of the Church of Lindesfarne, who had liued a solitarie life many yeares, in great continencie both of body and minde, in a very small Ile, called Farne, which lieth distant from the said Church *The Ile of Cochesster,* of Lindisfarne, almost nine miles, a good way within the maine Ocean sea. This man from the first beginning of his childhode, was alwaies fervently desirous of religious life, and when he was growen somewhat toward mans stafe, he tooke both the name and habite of a monke. For he entered first into the monasterie of Mailros, which standeth on the banke of the riuier Tyne, and was at that time gouerned of Abbot Eata, the meekest and mildest man of a thousand. Afterward he was taken from thence, and made bishopp of the diocese of Hagulstald or Lindisfarne, as we haue a forefaide; which see was before gouerned by Boisill a man of great vertues and graces, and of a propheticall spirit, whose humble and diligent scholer Cutbert had bene, and learned of him the knowledge of the holy scriptures, and examples of good workes. Which man after he was gone to God, Cutbert was made head of the same monasterie, where both by the authority of his master

*The lyfe of and example of his owne dooings he instructed
S. Cutberts and brought many vnto regular life and disci-
beinge yes pline.
a monke.*

Neither did he only give vnto the monasterie, both admonishmentes and exemplis of vertuous and regular life, but also laboured to turne the common people far and nere thereabout, from the life of their carelesse conuersation, to the loue and longing of the ioyes of heauen. For many folke at that time did profane and defile the faith that they had with wicked workes and dooinges, some also in the time of the great death and plague, setting at nought the sacramentes of faith (wherewith they were endewed) ranne to the erroneous medicines and sorceries of idolatrie, as though they were able by enchantementes or witchcrafte, or any other secrete arte and coning of the deuill, to stay and kepe of the plague sent from God the Creator. Both which sortes of people to correcste, and reprove their erroneous and euill dooing, this good father would go out of the monasterie sometime on horsebacke, but more times on foote, and come to the villages lying thereabout, and preache the way of truth to them that were astray. Which thing also Boisill was wont to doo in his time. For it was the maner of the people of England at that time, that when any of the clergy, or any priest came to a village, they would all by and by at his calling come together to heare the worde, and willingly harken to such thinges as were saied, and more willingly follow in workes, such thinges as they could heare and vnderstande.

Now this man Cutbert had such a grace and skill in his vtteraunce, such a zele in persuading, such

such an Angels face and countenaunce, that none that was present durst presume to hide the secretes of his hart from him, but did all openly declare in confession the thinges that they had done: both for that they thought that the same could in no wise be hid from him, and also that they might be shriuen & cleansed from their sinnes, through the due frutes of penaunce as he should appoint them. This good man was wont to resorte vnto those places and villages most commonly that stode a far off in steepie and craggy hilles, and which other men were afraid to come at, or els being lerned, lothed to visit because of the vnseemely dwelling and vplandish rudenesse of the inhabitants. And yet he did so ioyefully give himselfe to this godly and charitable labour, and so diligently instructed them with good and holesome doctrine, that he would go out of the monasterie oftentimes, and not come home againe in an whole weke, sometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hilles among the poore folke of the countrie, exhorting them to the ioyes of heauen, both with the worde of preaching, and worke of vertuous example.

When this reuerend seruant of our Lord, had liued many yeares in the monasterie of Mailros, and excelled in great signes of vertues, the most Reuerend Abbot there Eata, remoued him to the Ile of Lindesfarne, that he might there also set forth to the bretheren the obseruation of regular discipline, both with the authority of an head and ruler, and also to expresse and shew the same by his owne doings and example. For this most Reuerend father did at that time gouerne the same place

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place as Abbot thereof, though of olde time in
that place, both the bishop was wont to abide
together with his clergie and ministers of his
Church, and the Abbot with the monks, who did
also notwithstanding belong to the houshould,
and cure of the bishop. For Aidan which was the
first bishop of that place, came thither with mon-
kes, being also a monke himselfe, and did there
place and beginne monastical life and conuersation:
euen as before also the blessed father Augu-
stine did in kent, as is well knowne, and as we
haue declared before, at what time the most Reuer-
end Pope Gregorie wrote to him, on this wise.

In the first booke the 27. chsp. Forasmuch as, dere brother, it is not meete for you that
are instructed and brought vp in monastical rules and
orders, to be and dwelle seuerally from your clergie and
chapplins in the Churche of England, whiche is of late
by the woorke and grace of God brought vnto the faith,
you must therefore vsethis life and conuersation which
our fathers vsed in the beginning and rysing of the
primitiue Church, among whom no man did call any
thing his, of all that they had, but all thinges were
common among them.

How the same man lyuing an Anchors solitarie life, did
by praying bring furth water out of a stonie ground,
and also receaued graine by the labour of his hands
out of sowing time.

THE XXVIII. CHAPTER.

A fter this, Cutberete encreasing in the merit of
religious and holy deuotion, came also to the
secret silence of an Anchors life and contempla-
tion.

tion. And because many yeres passed, we haue
*The life
of S. Cus-
ters writyng
by S. Bede,
is extant
in the 3.
some of his
works.*
 sufficientlie written of his life and vertues, both
 in heroicall verie, and in prose, it shall suffice at
 this present only to rehearse thus much, that at
 his going to the Iland he protested to the brethe-
 ren and laid: If the grace and goodnes of God doo
 graunt me in that place, that I may liue by the
 worke of mine owne hand, I will gladly abide
 there: if not, I will God willing very shortlie re-
 turne to you againe. Now this place was quite
 destitute both of water, graine and wodde, and
 also not neete for any man to dwell in, because
 of the wicked spirits and fenes that haunted
 there, yet at the prayer and desire of the man of
 God, it became such in all respecte, that it mighte
 well inough be inhabited, for at his comming
 the euill spirits went their way.

Which enemies being so driuen out, and that
 he had made himselfe a narrawe and small dwel-
 ling place, compassed about with a trenche, and
 with the helping hand of the bretheren had buil-
 ded necessarie houses in the same, that is to say, a
 chappell and common dwelling place, he com-
 maunded the bretheren to make a pit in the paue-
 ment of the same dwelling place. Which they
 did, and yet the earth was very hard and stony,
 & seemed not to haue any moisture in the world,
 nor any veine of water or spring in it. But the
 next day at the faith and prayers of the seruaunt
 of God, the pyt was found full of water, which
 vnto this day both geueth sufficient vse and abun-
 dance of that heauenly grace, to all that come thither.
 Beside this he desired to haue ploughing
 tooles brought him & wheate withall, & whē he
 hadlaboured & had before made ready the groūd
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and sownen it in due season, it so happened that at
the very time of sommer, there grewe theron,
not only no eares, but not so much as any blade
or grasse. Wherefore when the bretheren came
to visit him, as their maner was, he willed barly
to be brought him, to see if happely the nature of
that soile, or the will of the high geuer were, that
the seede of that graine could growe any better
there. Which when it was brought him, and that
he had sownen it in the same field, out of all season
of sowing, and out of all hope of hauing any frute
againe, yet there anon arose and grew vp corne
plentifully, and gaue to the man of God the ioy-
full refreshing and sustenaunce of his owne la-
bour.

*The third
Synode of
the english
church.* And when he had there serued God solitarilie
many yeres (for the banke wherewith his house
was compassed and trenched about was so high,
that he could see nothing els out of it, but heauen,
which he thyrfted and longed to enter into)
it happened at the same time, that there was a
great Synode assembled in the presence of King
Egfride by the riuier of Alua , at a place called At-
wiforde, which signifieth as much, as, at the two
fordes , in which Archebishop Theodore of blef-
fed memorie was president, and there this fore-
said man with one mind and consent of them al,
was chosen to be bishop of the Church of Lindis-
farne. Who when he could in no wise be drawen
out of his monasterie, for all the messengers and
letters that were sent him, at last the foresaid
king himselfe hauing the most holy bishop
Trumwine with him, and many other religious
parsons and men of power and authoritie, did
passe ouer vnto the Iland. Also many of the bre-
thren

theren of the Ile of Lindesfarne came thither for this purpose: all which vpon their knees, most earnestly desired and required him for Gods sake, and with weeping teares in our Lords name they besought him so longe, that they made his eyes also stand full of sweete teares, and so they gat him out of his caue, and brought him to the Sy-node.

When he came thither, though much againe his ownewill, he was ouercome by the vniforme assent and will of all the rest, and compelled to submit his necke to beare the yoke and office of a bishop; and the wordes that forced him most, were, that the seruaunt of God Boisil (who did with the propheticall spirit he had, foreshew many things that should fall after him) had also prophecie and fortolde, that Cutberete should be bishop. Now his consecrating not appointed to be straight way, but after the winter passed which then was at hand, in the feast and solemnisation of Easter, it was finished at York, in the presence of the foresaid king Egfride, where there came to his consecrating seauen bishops, of whom Theodore of blessed memorie was chiefe and primate. Consecration of bishop
He was first elected and chosen to be bishop of Hagulstad diocese in Trumberts place, who was ops with a number of bishops. deposed from the same. But because he rather desired to be of Lindisfarne Church, in which he had sometime liued, it seemed good, and was appointed that Eata should returne to the see of Hagulstad, of which he had first bene made bishop, and Cutberete should haue the chardge and iurisdiction of Lindisfarne Church.

When he had thus taken vpon him this degree and office of bishop, he did let forth and adorne the

the same with the workes of vertues and holinesse, following the example of the blessed Apostles : for he did both with continuall prayers make intercession for the people committed vnto him, and with most holesome exhortations, styrred them to thirst after the ioyes of heaven. And (the thing which most of all is wont to helpe and farther teachers) such things as he taught other folke to doo, he first in his owne dooing gaue example of the same. For he was aboue all things feruent in the fire of Gods loue and charitie, modest & sober in the vertue of patience, exceeding-ly giuen to deuotion of praying , affable and familiar to all men that came vnto him for comfort and counsell. For he tooke this for a kinde of pray-er also, if he did helpe and succour with his exhortation, such as were weake and vnperfect, know-ing that he that saied. *Thou shalst loue thy Lord God,* said also. *Thou shalst loue thy neighbour as thy selfe.* He was also notable for his abstinence & straight liuing , ever panting after the hope of heauenlie things , with great contrition and compunction of harte.

S. Cuthbertus denuo. Finally when he offred the hoste of the whole-biers deno. some sacrifice vnto God, he commended his pray-
ers to our Lord , not with a voice lifted vp on
highe, but with teares powred out from the bo-
tome of his harte. Thus when he passed ouer two
yeares in his bishopprikke , he went againe to his
Ile and monasterie , being warned by the oracle
and admonishment of God, that the day of his
death was now at hand , or rather the entraunce
and beginning of that life , which only indeede
should be called life. Which thing he himselfe at
the same time did after his plaine & simple maner

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open vnto certaine , but in darke and obscure
wordes,yet such as were afterwardes plainly vnder-
derstoode. And to some also he did vtter and re-
ueale the same in very open and plaine wordes.

*How the said bishop , did foretell his death to be very
nighe at hand , vnto Herebert a vertuous priest.*

THE XXIX. CHAPTER.

T Here was a certaine priest, reuerend for his
vprightnes and perfection of life and maners
named Herebert , which had a longe time bene
coupled to this man of God in the bond of spiri-
tuall loue and frindship. For living a solitary life
in the Ile of that great wide lake , out of which
runneth the head and beginning of the riuier of
Derwent , he was wont to visite Cuthbert every
yere, and to heare the good lessons of eternall life
at his mouth. When this vertuous priest heard
of his comming to the citie of Lugubalia, he came
after his accustomed maner , desiring to be enfla-
med more and more to the blisse and ioyes aboue
by his holesome exhortations. Who as they sate
together , and did inebriat one another with the
cuppes of the life of heauen , among other
thinges the bishop said : Remember brother He-
reberete , whatfoever you haue to say and aske of
me , you doo it now , for after we departe one
from the other , we shall not meete againe and
see one another with the eyes of the body any
more in this world. For I knowe well , that the
time of my departure is at hande , and the laying
away of my bodily tabernacle shalbe very shortly.
Which thinges when he heard, he fci downe at his

icte,

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foete and with heavy sighes and gushing teares,
I beseeche you (quoth he) for our Lordes sake,
forsake me not , but remember your most faith-
full fellow and companion, and make intercession
to the high and tender pitie of God, that we may
departe together hence vnto heauen to behold
his grace and glorie , whom we haue in the earth
serued and honoured together. For you knowe
that I haue euer studied and laboured to liue af-
ter your good and vertuous instructions, & what
soever I offendid and omitted through ignorance
and frailtie , I did straight way doo mine ende-
uour to amende the same, after your ghostly coun-
sell, will, and iudgement.

At this earnest and affectuouse request of his,
the byshop gaue him selfe to his prayers, & anon
being certified in spirit , that he had obtainede the
thing that he besought of our Lord: Arise (quoth
he) my dere brother , and weepe not, but reioice
with al gladnesse, for the high mercy of God hath
graunted vs what we haue prayed for. The truth
of which promise and prophecie was well pro-
ued in that which befell , for after they departed
asonder , they sawe not one an other bodily any
more , but on one selfe same day , which was the
19. day of Marche , their soules went out of their
bodies, and were straight ioyned together againe
in the blessed sight and vision , and both caryed
hence to the kingdome of heauen by the handes
and seruice of the Angels. But Herebert was first
tried and purged in the fyre of longe sickenesse,
by the dispensation of our Lordes goodnes and
pitie, as it is credible, that such want of merite &
perfection as he had , more than blessed Curnut,
the same might be supplyed in the purgingpaine

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of long chaltening sickenesse, so that being made
equall in Gods grace and fauour with his fellow
that was intercellour for him , euen as he shoulde
depart out of the body at the selfe same time with
him , so he might also deserue to be receaued into
the selfe same and lyke seate of perpetuall
blisse.

This most reuerend father dyed in the Ile of
Farne , and at his death he besought the brethe-
ren most earnestly , that he might be buried there
in the same place , where he had no small tyme
serued and bene in warfar for our Lorde. But yet
at last ouercome with their requeste , he was con-
teit , that he might be brought to Lindisfarne Ile *Holy Island*
and layed in the church there. In the meane time ,
there hinges done , Wilfride the most reuerend
bisshopp , kept the bishopricke of that church one
yeare , vntill an other was elected to be made
bisshopp for Cutberie. After which time Eatbert
was consecrated , a notable man in the knowledg
of the holy scriptures , and also in the due keeping
of heauenly preceptes and lessons , and most of all
in doing of almes and deedes of charitie , in so
much that according to the old lawe , he gaue euery
yeare to poore folke the tenth , not only of his
cattle , but of all graine , fruite and apples , & euen
some part also of his clothes and apparail.

*How the body of Cutbert after eleven yeares buriall was
found free from corruption and rotting. And how the
successour of that bishopricke , passed out of the
world not long after.*

THE XXX. CHAPTER.

The ordinance & dispensation of God , will-
ing to shew more largely abrode in how
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great glorie the man of God Cutbert lyued after his death , whose high godly lyfe before his death , excelled notably by many and often signes and miracles , did put into the mindes of the bretherne eleuen yeares paste after his buriall , to take vp and remoue his bones : thinkeinge to fynde them all drye , the bodie beinge now conlumed and brought to duste as dead bodies commonly are, and so to put them in a new gounbe , and to lay them againe in the same place , but somewhat aboue the floure and pauement for the more reuerence due thereunto. Which mynde and entent of theirs they did declare to Eadbert their bishop, who agreed to the same , & bad them remember to doo it on the daye of his departing : and so they did. And when they opened the tombe , they founde the body all whole and founde , as if it were a lyue , and the lymmes , idyntes , and synowes softe and plyable , much liker to a sleeping body , than a dead. Also all the clothes , that were about hym , seemed not onely without wem or any blemish , but also as fresh sayre , and bright , as when they were newe and first made.

Which when the bretherne saw , they were striken straight with a great feare , and with al hast went to shew their byshop what they had found , who as it happened was that tyme solytarie abiding alone in the farthest place from the church , being closed rounde about with the flowing and ebbing fluddes of the sea , for there was he wont alwayes to keepe the tyme of Lent , and also for tie dayes before Christmas in great deuotion of abstinence , prayer , and teares . In which place also his reverend predecessor Cutbert , before that he

*The deuotion
of his
bishop
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place.*

went

went to the Ile of Farne, did at certaine times secretly serue our Lorde in spirituall warfare. And they brought him a part of the clothes that were about the holy bodie, which he both receauing thankfully as acceptable presentes, and most gladly reioy sing to heare of such miracles (for he kisst the clothes with as great affection as if they wer yet about the fathers body) put you on (quoth he) new clothes about the body for these that you haue brought me, & so lay it againe in the cheast you haue prouided for the same. I know most certain that that place shal not remaine long empty, which is hallowed with such a speciall grace of this heauenly miracle, And how happie is he, vnto whom our Lord (the author and giuer of all blysse) will vouchsafe to giue leauue and lycence to rest in that place?

These and many lyke things when the bishopp had layed, with many teares, and greate compunction, and trembling toungue, the brethern did as he had bydden them, and wounde the body in a new clothe, and put it in a new cophin, and so layed it aboue the pauement of the chauncell. And shortly after, the dere beloued of God bishopp Eadbert, was taken with abyter and burning disease, which dayly encreased and waxed more feruent, so that not long after, which was the sixt day of May, he departed out of this world, and went vnto God. And his body was also layed in the graue of the blessed father Cutbert, with the cophin ouer him, in which they had put the vncorrupted body of the sayd father. In which place signes & miracles somwhat al松 times done in restoring the sicke to their health, for that he so beare witnes and confirme the merit and ver-

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tuous lyues of them both. Of which miracles we
haue longe since, put certaine in memorie in the
booke of his life, but yet we haue thought it con-
uenient to adde thereto certaine in this historie
also, which we happened to heare and learne of
late.

*How a certayne man was cured of the palsey at his
tomb.*

THE XXXI CHAPTER.

THERE was in the same monasterie, a certaine
monke named Beadwegen, whose office of
longe time was to serue such guestes and straun-
gers as came thither, and is a lyue yet at this day,
a man of whose great deuotion and religious con-
uersation, all the bretheren and strangers that re-
 sorte thither do beare witnesse and testifie, & that
obediently and dewly he doth the office imposed
on him, only for the rewarde that he looketh for
aboue. This man on a certayne day when he had
washed in the sea, the mantels or clothes that he
occupied in the hospital, comming home againe,
was in the fynd way sodainly taken with a paine
in his boodie, in such wile that he fell downe on
the earth, and lay flat on the ground for a prettie
space, and could scarcely at last get vp againe. And
when he was risen vp, he felte the halfe part of his
body from the head to the feete, to be greuously
taken and striken with a palsey, and so with much
paine he came home to the house leaning himself
on a staffe. The disease grewe and encreased by
little and litle: and when night came, it was wa-
xen so greuous and painfull, that the next day he

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was scant able to rise vp, or to go by himselfe.

Into which paine and aduersitie he being thus brought, conceaued in his mynd a profitable way and counsell, which was to get him to the church by some meanes or other as well as he could, &c to enter into the tombe of the blessed father Cutberte, and there vpon his knees humbly to beseeche the highe soueraine goodnes of God, that eyther he might be deliuered from the anguish and paine, if it were so expedient and profitable for him, or els if it behoued him to be longer chastened with that grief by the gratiouse prouision of God, that he might then patiently and with meeke mynd, beare and suffer this paine and affliction imposid vpon him. And as he had deuised and purposed in his mynde, so he did in deede, and bearing vp and staying his feble lymmes with a stasse, he went into the church, and there fell downe prostrate at the corse of the man of God, praying with feruent entent and deuotion, that through his helpe and intercession our Lorde would be good and mercifull vnto him. And as he was at his prayers falling as it were in a certayne softe slumber, he felte (as he himselfe was afterward wont to tell) like as a great brode hand to touche his head in that place where the griefe was, and with the same touching passe along ouer all his body to the very feete, on that syde where the paine lay, and there with all by little and litle the griefe went away, and straight theron followed perfect health: which done he awaked forthwith, and rose vp sound and hole, and geuing thankes to our Lorde for his health, came and shewed the bretheren what had chaunced vnto him. And to the great reioyning of all

men, he retourned againe to the office and service
that he was wonte diligently to doo, being now
as it were made better and more seruiceable by
this tryeng and examining scourge of God. The
clothes alio wherewith the holy body of Cut-
berete was clad, eyther before in his lyfe time; or
In the third after when he was dead, did not wante the grace
some of *s* and gifte of healing the sickle: as who so will read
Bedes booke shall fynd in the booke of his life and vertues,
kes.

*How a certain man of late at S. Cutberetes reliques,
Was cured of a great sore in his eye.*

THE XXXII. CHAPTER.

YEt this one thing is not to be passed ouer or
vnspoken of, which three yeares paste was
done by and at his reliques, as was related vnto
me by the same man on whome it was done. And
it was in the monasterie, which is buylt by the
riuer of Dacore, and thereof hath his name, in
which that time Swibert a good religious man
was head and Abbot. In that monasterie there
was a certayne yong man, that hadde a foule
ill ffaured swelling in the lid of his eye, which
dayly grewe bigger, and was like to put him in
daunger of the losse of his eye. The physitians
layed lalues and plaisters thereto to assuage the
swelling, but they could doo no good thereto:
some men wolde haue it to be cut off, other
sayed, no not so, for feare of a farther daunger.
And thus he foresaid poore brother continewed
in his case no small tyme, and could gett no
helpe at mans hande against this perill the losse
of his eye, but gather it dayly encreased and
waned

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waxed worse , till at last it was his chaunce
through the grace and goodnes of God, to be
healed sodainly by the reliques of the most holy
father S. Cutbert.

For when the monkes had founde his bodie
not rotten nor corrupted, after it had many yeres
lyen buried, they tooke parte of the heare of the
head, which in maner of reliques they might giue
or shew for signe of the miracle to their fryndes
when as they came , and defyred the same. A
little parte of these reliques , were at that tyme
in this monasterie , in the keepinge of one of the
priestes there named Thridred , who now is Ab-
bot of the house. Which man on a certayne daye,
went to the church and opened the shrine of reli-
ques , to geue a part thereof to a frynde of his.
At what tyme it chaunced, the yong man which
had the sore eye , was present in the church , and
when the priest had geuen his frynd such part ther-
of , as he would, he gaue the rest to the yong man
to lay vp againe in his place. Who by a good mo-
tion of minde that came vnto him ; as lone as he
had receaued the heares of the holy head, tooke
them & put them to his sore eye, and helde them
there a space to keepe downe and assuage the gre-
uous swelling therewithall. That done he layed
the reliques vp againe in the shrine as he was bid-
den, beleeuing that his eye should shortly be hea-
led by the heare of the man of God, wherwith
he was touched. And his faith and belief decea-
ted him not , for it was at that tyme (as he was
wont to tel) about 7. of the clocke in the morning:
and as he thought vpon his busines & went about
other thinges as the day required , toward none

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the same day , hapned sodainly to touche his eye,

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the which he felte and found with the eyledand
all, as whole and sounde, as if there had never
bene seene any blemishe or swellinge therin.

*This endeth the fourth Booke of the history
of the church of England.*



THE
FIFTE BOOKE
OF THE HISTORY
of the church of England.

*How Aedilwalde Cutberts successour lyuing a solitary
and hermyties lyfe, alayd by prayer for certaine of
his brethren, a great tempest in the sea.*

THE I. CHAPTER.



HE famous and reverend fa-
ther Aedilwalde, who by his
virtuous and worthy behau-
our many yeres in the mona-
stery called Inripe, had brought
the office of priesthooде, which
he had taken vpon him, in
greate reverence and estimation, succeeded Cut-
bert the man of God in practise of that solytary
and lonefull lyfe, which he passed in Fayne island
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before he was made bishopp. Whose worthynesse
and good lyfe, that all men may more euidently
perceauie, I will declare one miracle wrought by
him, as one of the same company, for, and in
whom it was wrought, declared to me: to witt,
Gutfride a faittull seruaunt of Iesus Christ, by
vocation a priest, who afterwarde was Abbot of
the same church of Lindisfarne where he was
brought vp.

I came (said he) with two other of my bre-
thren to Farne Iland, desiring to speake with the
reuerend father Aedilwald, and whea we hadd
talked with him a while to our greate comforde,
and aferwarde receiuinge his blessing hastened
homeward againe, beholde, sodainly as we were
in the mynde of the sea, the caulme in which we
sayled was taken away, and so greate a tempest
and terrible forme came vpon vs, that neyther
with sayle nor ower could we preuaile, nor looke
for any thinge but present death. And when we
stiuing longe with the winde and the feas to no
effete, looked backe if perchaunce at lenght by
any possible meanes, we might returne to the Iland
againe from whence we came, we manifestly per-
ceaued, that one euery fyde with like tempest
our journey was stayed, and our retурne intercep-
ted, and no hope of escape in our selues.

Afterward when we descried the lande a farre
off, and looked stedily towardes the same, we
sawe in Farne istande, that vertuous and holy fa-
ther Aedilwald come out of his caue to loke how
we sayled away. For as sone as he heard the blu-
stering of the winde, and rage of the Ocean sea,
he came foorth to see what might happen and
chaunce vnto vs. And when he sawe vs labou-
 ging

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ring harde against the surges of the sea, and in cleane desperation of recovering the lande, he fell downe vpon his knees, and prayed to almighty God, father of our Lorde Iesu Christ, to deliuer vs from that present daunger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storne altogether ceasing, we had winde & wether at will, without any surges of the sea, or greate waues of water, vntil we came to lande.

When we were on ground, and had layde our shippes at ancre, straytwyses the same storne and tempest which for our sakes was a little while layed, beganne againe, and ceased not his rage all that daye; to the ende to geuen vs to vnderitand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs out of daunger. This vertuous man, and high in fatour with almighty God, continued in Farne Island twelue yeares, and there died: but he is buried in Lindisfarne Island, nere to the place where the bodies of the forementiond bishops lye, in sainte Peter the Apostle his church. These thinewere done in kinge Elfrides raigne, who was kinge of Northumberlende, eightene yeares after his brother Ecgfride.

Hov bishopp Iohn, cured a dumme man, with blessing him.

THE II. CHAPTER.

*of S. Iohn
of Bever-
lake.*

IN the beginninge of this kinges raigne, when bishoppe Eata was dead, Iohn, famous for his

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his integritie & puritie of lyfe, tooke the bishoppricke of Hagulstald vpon him, of whome his neare and familiar acquaintaunce, were wonte to reporte many straunge miracles and vertues, wrought at diuerse feuerall tymes: and specially amongst all other, Berethum sometime his deacon, but nowe Abbot of the monastry called Inderwodde, a man worthy of al reverence and credit for his truth, of the which I haue thought good to committ one or two to your memorie. There is a secret and solitary mansion place compassed about with a greate wood, and closed rounde with a deeke, distant from Hagulstalde not past a myle and a halfe, but diuided with the riuer Tine, which runneth betwixte them both, haing a church yard of saincte Michaell the archangell, where this holy man was wount to seiourne and make his abode very often, as occasion and time serued, with a fewe of his companions, to geue himselfe most earnestly to prayer and study, but specially in the time of Lent.

And when at a certayne tymē (lent being at hand) he came thither to abyde after his accustomed manner, he commannid those that were about him, to seeke some poore begger, and impotent Lazar, whome he might haue with him all the time of his continuallitie there, to extende his charicie and deale his almes vnto him. There was in a towne notfarre of, a younge man that was dumbe, well knownen of the bishopp (for he vsed to come before him oftentimes to receiue his almes:) who was never able to speake so much as one worde. Besides, he hadde such an unseemely sore in this heade, that in the crowne and higher partes, there coulde not a heare take roote

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roote , only a fewe euill fauored rough haires
stoode staringe rounde about his temples . This
imporēt Lazar the bishop cōmaunded to brought
thither, and a harbour to be made for him within
the precinēt of his house , where he might ordi-
narily every day receiue his almes .

And when one weeke of Lent was past , the
next founday he willed the poore man to come
into him : when he was come , he bydd him put
out his toungue and shew it vnto him , and taking
him by the chinne , made the signe of the holy
crosse vppon his toungue : & when he had so sig-
ned and blessedit , he commanded him to plucke
it in againe , and speake sayinge , speake me one
worde , say ges , ges , which in the english toungue
is a worde of affirmation and consent in such sig-
nification as yea , yea : Incontinent the stringes
of his toungue were loosed , and he said that
which he was commaunded to say . The bishopp
added certaine letters by name , and bid him lay
A : he said A . say B . he laid B . and when he had
said and recited after the bishopp the whole crosse
rewē , he put vnto him fillables and hole wordes
to be pronounced . Vnto which when he answere-
red in all pointes orderly , he commaunded him
to speake longe sentences , and so he did : and cer-
asised not all that day and night following , so lon-
ge as he could hold vp his head from sleepe (as
they make reporte that were present) to speake
and declare his secret thoughtes and purposes ,
which before that day he could never vtter to any
man : in like manner as that longe lamed Lazar ,
^{chap. 3} who restored by the Apostles Peter and Iohn , to
the vse of his legges agayne , stoode vpp and wal-
ked and entred into the temple with other wal-
king

kinge and leapinge and prayng God with much
joy and myrthe, that he could now go vpon his
legges, which benefit he had lacked for so longe
time before.

The bishopp also reioysing that he had his
speach againe, commaunded the phisicion to take
the sore of his head in cure. Which he did , and
by helpe of the bishoppes benediction and holy
prayer, the skinne came againe, and haires grew
as lightly to see as any other mans. So he that was
before euill favoured, dumne , and a lothesome
creature to looke to , was now made a hanfom
yonge man , his countinancie amiable and plea-
saunt to beholde, his tounge ready and nimble to
speake, his haire curled and faire to see. And so re-
ioysing for the recovery of his health, he return-
ed home , notwithstanding the bishop offred him
lodginge and gentle entertainement, amon-
gest his owne familie.

*How the said byshop healed a sicke mayden by his
prayer.*

THE III CHAPTER.

THe same good Abbot Berecht , tolde me an
other greate miracle done by the said bishopp,
and this it was. When that learned prelate and
Reuerend father Wilfride , after longe exile and
banishment was recouered againe to the bishop-
ricke of Hagulstalde , and the same bishopp Iohn
translated to Yorke after Bosa (a man full of all
godlynesse and humilitie) was departed out of
this transitory life , he came on a certaine time to
a Nunnery in a towne called Vetaude, where Here-
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biuge was abbesse. When we were there, said he, and entertained gently with good harte and che-refull countenance of al, the abbesse tolde vs, that one of her couent and younge nonnes (which was her owne daughter) beinge sicke, lay languishinge and pininge away, Because she was let blood of late in her arme: and while she was thinking of it in her fonde and foole she fantasie, the so-dayne payne made her very weake: which grow-ing vpon her more and & more, the arme where the vaine was opened, waxed very sore, and so pitefully swollen, that a man coulde scarce graipe it with both his handes, and she lyinge in her bed for the greates intolerable paine, seemed to be almost dead and at the pits brimme. Wherefore the Abbesse besought this good bishopp to go in and blesse her, for she beleued stedfastly, that if he did either blesse her or touche her, the vehemé-cy of her desease woulde cease, and she shoulde stratyways beginne to amende.

He asked them when she was let blood, and vnderstanding it was donne at the prime of the moone, sayed, that it was very vnskillfully & vndiscretly donne to let her blood at the prime of the moone. I remember well (quoth he) Archebishop Theodore (renomed among all his posterite) tolde, that letting of blood and opening the vaine was very daungerous about the first quarter of the moone, and rysing of the sea. And what can I do for this mayden, now she is at deaths doore? Notwithstandinge she besought him very instantly for her daughter, which she loued tenderly (for she purposed to make her abbesse after) and at the lenght with much a doo, obtained so much of him as to go into the chamber, and see the lycke mayden.

maiden, Wherfore he tooke mewith him, & went
to the mayden which lay languishinge (as I said)
with greate and intolerable paine in her arme, so
swollen that it coulde not once bowe at the el-
bowe. And standing there he sayd certaine prayers
ouer her , and after he hadd blest her , went out
againe.

When we had sate an houre at the table , one
came in and called for me , and leadinge me aside
from the company , sayde , Coenburge (for that
was the maydes name) defyreth you to come to
her as sone as you can. When I came in to the châ-
ber, I founde her very chereful and merry , and as
it were almost hole. And when I had sate by her
awhile , shall we call for some drinke saide she ?
mary with a good will quoth I , and I am right
glad you arable so to do. When we had both
dronke , she beganne to declare vnto me , that
after the bishopp hadd prayed for her and
blest her , and went out of the chamber , she be-
ganne to amend and waxe better , and albeyt I
haue not recouered my former strength againe,
quoth she , yet all the anguishe and paine is gone,
both out of my arme (where it was most feruent)
and also out of all other partes of my body , the
bishop as it were carying all out of doores with
him , though yet the swellinge seemeth scant all
alayed in my arme. As we were taking our leaue,
and departinge thence , the swellinge also went
away , as the paines and anguish of her body
did before : so the maiden deliuered from danger
of death and other wofull paines , gaue laude and
praise to God , with the rest that were there atten-
ding and waytinge ypon her .

How he healed an Earles wife with holy water.

THE IV. CHAPTER.

OF this forsaid bishoppe, Berecht Abbot of Inderwodde told vs another miracle, not much vnlike to this. An earle called Lord Puch, had a manour, about two miles from our monastry, whose lady had bene troubled with such a vehement deafease for fortie dayes, that in three weakes space, she was not able to be caried out of Dedication of church the chamber, where she lay. It fortuned one day this devout and godly father to be sent for by the earle to dedicate and hallowe a Churche, and when the solemnity of this dedication was past, and the Churche hallowed, the earle invited him home to his house, and (as ciuitie and courtesie required) desired him to dine with him. The bishop refuled his gentlenesse, sayinge, that of dewty he must returne and go to the next Abbaye: But the earle most instantly entretinge him, promised that he wolde bestow great almes on the poore, if he wol d vouchsafe to go home to his house that daye and breake his fast. I entreated him in lyke maneras the Earle did, promising that I wold geue some almes also to relieue the poore if he wolde go to dinner to the earles house, and blesse him, together with his familie. And when we had obtained so much of him with longe entreatie; at length we went to the earles house to take our repaile. The bishop sent the sick lady by one of the company that came with him, some of the holy water which he hallowed in dedication of the church, commanding him to wil her to drink of it, and

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and to wash that part of her body therwith, where the grief was most vehement. All which beinge done, she rose out of her bed whole and sounde. And perceiving that she was not only cured of her longe infirmite and desease, but made also as lively, lusty and stronge as euer she was before she came to the table, she shewed her selfe very officious in caruinge and drinkinge to the bishoppe and all the whole table, and ceased not to vse such courteous offices all the dinner time: following in this pointe saincte Peters mother in lawe, who deliuered from her hotte burning feuer, by the only touche of Christes hande, rose upp as stronge & whole as euer she was before, and serued them at the table.

*How he cured another earles sonne, lyng at the
pointe of death.*

THE V. C H A P T E R.

T His bishoppe called another time in like manner to dedicate and hollowe a Church of the earle Addi, was desired by the earle after all the solemnities were done, to go into one of his children, which was very sicke and ready to die, as being benummed of all fenses and naturall operations of his body: the cophin also or chest, wherin he shoulde be laid after his death, was prepared & macie ready. Furdermore the good earle intreated him with weapinge teares, desiring him for the passion of God that he woulde go in and pray for his sonne, because his life was both necessary and deare vnto him: for his parte he stedfastly believed that if he would lay his hande vpon him

*The faish
of our pri-
misse
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and bleisse him once, he shoulde streitwaye recou-
ter. At his desire and longe entreatance the bis-
hoppe went in; and sauwe him (to the greate dis-
comfort and heauinesse of all that were present)
redy to yelde vp the ghoste, and the cophyn hard
by him in whiche he shoulde be buried. He made
his prayer to God and blest him , and going out
spake those comfortable wordes that men vies to
sick folke, to wit, I pray God send you health and
speedy recoverie from this desease.

And when they had late a while at the table,
the childe sent to the earle his father, desiring to
haue a cuppe of wine sent him , for he was
thirstie. The earle being glad with all his harte
that his sonne could drinke , sent him a cuppe of
wine which the bishop had blessed. As soone as he
had dronke of it , he rose out of his bed, put on
his clothes, came downe from his chamber, went
to the greate hall, saluted the bishop , welcomed
the ghestes, and saide he had a good stomake and
appetite to eate. They commaunded him to come
to the table, and were glad that he was so well
recovered. He late downe; he eate , he dranke, he
laught and made mery with them, and in all pointes
behaued himselfe as the other ghestes; and li-
uinge many yeares after , continued in the same
state with out any grudge of his olde desease.
The Abbot saide this miracle was not donne in
his sight and presence, but he heard it by rela-
tion of them which were present when it was
done.

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*How by his prayer and blesinge, he relieved one of his
clerkes, maruaillously broosed with a fall from his
borse, and in greate danger of death.*

THE VI. CHAPTER.

NEther do I thinke it good to passe ouer in silence that greate miracle, which a faithfull seruaunt of our Sauiour Christ named Herebalde, was wonte to reporte to haue bene done & practised vpon himselfe, who at that time was one of his clergy, and is now Abbot in a monastery that bordereþ harde vpō the riuer Wyre. So farr forth, said he, as it was lawfull for a man to iudge, I founde all the whole state and manners of his life, correspondent to that grauitie and holinesse which is required in a bishoppes: wherof I am right well assured, because I was daily conuerlant with him. But touching his worthines in the sight of God, and fauour before the mighty iudge, which searcheth the secrets of all mens hartes, I haue had experience in many other, but specially in my selfe, as a man whom he in a manner restored from death to life, by his prayer and benediction.

For when in my first florishing and lusty youth, I liued amongst his clergy, and was set to schole to learne both to reade and singe, and had not yet abandoned all foolish fantasies, and youthfull trickes, it fortuned one day, that as we rode with him, we came into a goodly plaine waye and faire greene, which seemed a very trymme place to runne and course our horses in. And the young men that were in his com-

company, especially of the lay sorte , beganne to desire the bishop to geue them leue to course and gallop their horses. But at the first he vtterly denied and said them nay,with this checke: It is but a foolish fonde thinge you desire. At the last not able to withstande nor gaynesay the earnest and importunat request of all the whole company , he said, do if you will: mary so,that Herebald refrayne, and abide with me. Than I entreating as suppliantly as I could to haue licence to galloppe my horse and course vp and downe with the other younge men (for I trusted well my horse , which the bishop himselfe ha^t before geuen me) I could not prauiale at all. But when I sawe them fetch their horses vppe with the spurres, & turne nowe this way , nowe that as couragiously with stoppe and turne as could be , the bishoppe and I beholding all their pastime , I strait waies ouercome with wanton courage , could not stay my selfe, but went amongst the thickest of them, and ranne with the belt. And as I fetcht my horse vppe with the spurres , I heard him behinde my backe, with a deepe sigh , to say. O mercifull God what wofull woo, woorkest thou to me in ryding after this sorte. I heard those wordes, notwithstanding with willfull will I minded to follow my pastime.

And behold euен straightwaye , as my horse would, being feare and couragious , with greate violence & force he lept ouer a deeke by the way, downe fell I to the grounde , and as one ready to die, by and by lost all my senses, and was not able to moue any ioincts of my bodie. For whereas in the same place lay a stonye close to the ground couered with a litle greene turfe, and not one other
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could be founde in all that plaine vally and leuell
grounde, it fortuned by chaunce, or rather by the
diuine prouidence of God to punish my disobe-
dience, that I pitched vpon the same stome with
my head and hande, which in the fall I put vnder
to stay my selfe, and so broke my thummo, and
sculle of my head, that(as I said before) I lay there
like a dead man ready for his graue. And because
I coulde not be remoued thence , they stretched
foorth a pauilion, and made me a lodgynge in the
place.

This was aboue seuen of clocke in the mor-
ninge : from that houre vntill night I taried there
without any noysse or disquietnes , euen as it had
bene a dead man : than I beganne to reuiue and
came to my selfe againe, and was caried home to
the bishops lodging , by certayne of my fellowes,
where I lay speachlesse all that night, casting and
vomiting blood , because my bulcke and inner
partes , were sore bruised with the fall. But the
bishop for the tender affection and singular good
fancie he bare to me, was marauilous ioy for my
misfortune and deadly wounde, and woulde not
all that night after his accustomed manner tarry
with his clergy, but continuing alone in watch all
that night, as I may well conjecture, besought the
goodnesse of almighty God for my health and
preseruation. And cominge to my chamber early
in the morninge , said certayne prayers ouer me,
and called me by my name , and when I waked,
as it were out of a greate slumber, he asked me, if
I knewe , who it was that spoke to me. And I ca-
sting vp my eyes, saied yea right well , you are my
dere bishop and master: than said he, can you re-
couer or liue ? Yea quoth I, by your good pray-

ers if it please God. So streitwaiers laying his hand
vpon my head, and repeating the wordes of be-
nediction, he returned againe to his prayers, and
coming to see me a litle while after, founde me
sitting vp in my bed, and well able to speake.

Then moued, as it were with some inspira-
tion from heauen, asked whether I knewe with-
out all scruple and dout, whether I was baptizid
or no : to that I aunswered, yea forsothe I knowe
without all dout, that I was washid in the holly
sone of baptisme in remission of my sinnes, and
knowe the priestes name very well that baptizid
me: but he foorthwith replied saying: if you were
Christened of him, doubtlesse you are not well
Christened, for I knowe him well, and am right
assured that when he was made priest, he coulde
not for his dul-hedded witt, learne, nor yet in-
strucute, nor baptise : for which cause I straightly
chardged him, nor to presume to that ministerie,
which he could not accomplish accordingly: As
sone as he had spoken those wordes he beganne to
instrucute and informe me in the faith againe: and
it came to passe that as he breathed in my face, the
paine vanished awaye, and I felt my body much
better than it was before. Than he called for a sur-
gion, and comaunded him to set my skull againe,
and knit it vptogther as it shoulde be, and by and
by with his blessing I was so well recovered, that
the next daye I was able to mounte on my horse
& ride with him to the next place where he min-
ded to lodge: and not longe after being fully re-
couered I was baptizid. This good bishop conti-
nued in the see, three and thirty yeres, & so trans-
lated thence to the ioyfull kingdome of heauen,
lich buried in sainte Peters porche, in a monaste-

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CHVRCH OF ENGLAND. 423 Lib. 5.
rie called Inderwodde, the yeare of our Lord 721,
For when he was not able for olde age to preach,
teache, & gouerne his bishopprike, he consecra-
ted and made Wilfride one of his chaplins Arche,
bishop of Yorke , and went to the said monasterie,
and there with good example and conuersation,
ended his life.

*How Cedwall kinge of the Weast Saxons, came to
Rome to be baptizeth. How Hun also his successour of
devotion , went to the sepulchres and monuments of
the blessed Apostles.*

THE VII. CHAPTER.

The third yere of kinge Aldfrides raigne, Ced-
wall kinge of the weast saxons, when he had
kept the souerainty in his country very stoutelie
for two yeres space, for Gods sake and hope of an
eternall kingdome in heauen, forsooke his owne
vpon earth , and went to Rome. He thought it to
be a singulare glorie and renowne for him, to be
regenerated at the lea Apostolique , with the sac-
rament of baptisme, by the which he learned that
all mankinde had entrie to the kingdome of hea-
uen. Withall this hope he receaued, that as soone
as by baptisme he was cleansed from sinne, and
made a member of Christes mysticall body , he
should departe frō this worlde to the eternal ioye,
which by the prouidence of God, were both ful-
filled, euen as he had secretly determined in his
mind before: For cominge to Rome when Sergius
was Pope, he was baptised on easter eue, the yere
after the Incarnation of Christ 689. & wearing yet
the white apparel, and robes of innocency which

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were put vpon him in time of baptisme, he fell
sick, and died, the 20. day of April. Whom the
Pope at his baptisme named Peter, that he might
bear that holy name of the Apostle, whose se-
pulchre and tumbe he came with great zeale and
deuotion to see many hundred miles, and buried
him honorably in his Church. And at the Popes
commaundement, an Epitaphe was engraued vpon
his tumbe, that bothe the remembraunce of
his good zeale and deuotion might continewe in
admiration through out all ages, and the readers
and hearers also might be stirred to the like god-
lynesse and denotion. The Epitaphe was written
after this sorte.

AN EPITAPHE UPON KING Cedwall.

All dignities and worldly wealth, all princely ioye
and mirth
All palaces and castells stonge, all ladies of greate
birth,
All triumphe and all princely attire, all pretious pearle
and pride
The feruent loue of heuenly blisse, made Cedwalle set
aside.
And spedely to Peters seate, and monuments at Roms,
His fleshly lustes and filthy sinnes, with baptisme to
ouercome.
Through daungerous seas and bougy billes, a pilgri-
mage to make
And happely the ioysfull starre, to endlesse comforte
take.
Incontinent when his repaire, was knowen among
the states,

Full

HE CHVRCH OF ENGLAND. 425 Lib. 5.

Full courteously they met him all, and brought him to
their gates.

Pope Sergius perceauinge eke, his zeale and godly
minde.

Did ioyfully baptise him streyt, and from his sinnes vn-
bindē.

He altered his propre name, and did him Peter call,
Delueringe him from Sathans snare, from misery and
frem thral.

But innocent life this worthy wight, on earthe did not
longe kepe,
Within seve daies death did approche, and rocked him
asleepe.

Vndoubtedly great was his faith, great was the mercy
of Christ,

Whose iudgments who so seketh out, shall creke when
he is higist.

From Britanny that famous Ile, to Rome he safly pass,
The monuments and Apostles tumbes, he sawe all at his
later cast.

Deathes fiery dart his hart did perce, and brought him
to the grounde,

Where foisteringe mans carcass lyeth, vntill the trum-
pet sounde.

Here couered with marbel stome, his body lieth at ease,
In paradise his soule abideth, Gods wrath be did ap-
pease.

Then euidēt it is that he, who fro his realme did range,
For earthly things did beauen obtaine, and lost naught
by the exchange.

AN OTHER EPITAPHE.

Here Cedwall is buried, otherwise named Pe-
ter kinge of the ~~wast~~ Saxons, who died the 20.
of April

of Aprill in the seconde indiction and liued thirty
yeares, or ther about, when that noble and migh-
ty prince Iustinian was emperor of Rome : and
had raigned four yeres in the empire, and Sergius
a trewe paterne of the Apostles, had fate two ye-
res in Peters seate.

As this good kinge Cedwall was takeinge his
journey to Rome, Hun one of the kinges blood,
succeeded to the Croune of that realme, who af-
ter he had raigned there 37. yeares, gaue ouer his
kingdome and committed the gouernment of it,
to his children, and went himselfe to the tombes
and monuments of the Apostles in Rome, Grego-
rie beinge then Pope, haunge an ernest desire to
wander like a pilgrime here in earthe for a time
about such holy places, that at the lenght he might
be more willingly receaued of the blessed saintes
Pilgrimage
to Rome a
wondest-
manner in
our primi-
tive church
in heauen: the which practise in those dayes ma-
nie englishmen, both of the nobility and com-
mons, spirituall and temporall, men and women,
were wente to vse with much emulation.

Of the death of Archebishop Theodore.

THE VIII. CHAPTER.

THEYERE after kinge Cedwall died at Rome,
Anno 690. that is to say, the yere of our Lord 690. Ar-
chebishop Theodore, worthy of perpetuall re-
membraunce for his singular vertues, beinge very
olde and in those yeres, to which men commonly
by course of nature may come, to wit, foure score
and eight, departed out of this wordle. Whiche
number of yeres that he shoulde liue and see, was
signified vnto him by revelation in a dreame, as
to his

CHVRCH OF ENGLAND. 427 Lib. 5,

to his familiar frindes he was wont to reporte: He continued in his bishoprike 22.yeres, and was buried in fainct Peters Church, where all the other bishops of Canterbury are buried. Of whom with the rest of his fellowes, equal bothe in dignitie and degree, it may be truly verefied, that their names shal live in glory from generation to generation time ouer of minde: for that I may vse fewe woordes, the Church of Englande for the time he was Archbishoppe, receaued so much comforde and encrease in spirituall matters, as they never receaued the like before nor after. As touching his personage, his life, his age and manner of death, the epitaphe written vpon his tombe in fowre and thirthy heroicall verles, doth manifestly set out to all that haue accesoisse thither, of which these are 4. of the first.

*A worthy prelate lyeth here, fast closed in this graue,
To whome the name of Theodore, the greekes most
justly gave.*

*With tuleright the soueraintie, hausinge of eche de-
gree,
Christes flocke he fed with trewe doctrine, as al men do
Wellsee.*

Four of the last.

*His soule was set as liberty (that lumpisbe lumpe of
claye*

*Dissolued) When September had put ninetene daies
away.*

*And couetinge their fellowship, that liue a godly life,
Is companied with angells high, void of all care and
strife.*

HOL

*How after the death of Theodore Berechtwalde tooke
the Archebishoprike vpon him, and amongst many
other bishops, consecrated and ordered by him, he
made Tobie (a man very well learned) bishop of Ro-
chester.*

THE IX. CHAPTER.

Berechtwale succeeded Theodore, and was Archebishoppe of Canterbury, who before was Abbot of a monastry lyinge hard by the north of the riuier Glade, otherwife called Rachwulf, a man dowtlesse well seene in the knowledge of holy scripture, and very skillfull both in ecclesiasticall and Monasticall ordres, censures, and disciplines, but nothinge to be compared to his predecessor: He was chosen to this bisshopricke, the *An. 692.* yere after the Incarnation of Christ 692. the first of July, when Wichthred and Swebharde were kinges of kent. He was consecrated the next yere after, vppon a sunday (beinge then the 29. of Iune) by Godwin Archbisshoppe and metropolitane of Fraunce, and was installed and put in possession the next day before the Calendes of September, which was also vppon a fundaye. Who amongst many other bishops of his creation, after Gebmund bisshop of Rochester was dead, did consecrate and substitute Tobie in his place, a man well experte in the Latin, Greke, and Saxon toungue, and all other liberall sciences.

How

*H*ow Egbert a holy man, wolde gladly haue gone to Germany to preache, and coulde not, and bothe Vißberte went thither indeede, but because he could do no good, returned backe to Ireland, from whence he came.

THE X. CHAPTER.

THe very selfe same time, Egbert a most reverend priest, and faithfull seruaunt of our Sauour Christ, to be named by me with honour and reverence, who (as we said before) liued like a pilgryme in Ireland, to obtaine eternall life in heauen, purposing with himselfe to profit many, tooke vpon him the office of an Apostle, to preache the worde of God to certaine countries, which had not yet receued the same, nor heard of it. And many such countries he knewe to be in Germany, of whom we Englishmen or Saxons, which now inhabit Britanny, are well knownen to haue our beginninge and offspring. All which of the Britons our neighbours, are corruptly called Germans, for of them there are Frisians* Rugyns, *People of Danes, Hunnes, old Saxons, * Bruchtuars, and many other nations besides, obseruing yet the rites and ceremonies of paynims, to whome this valiant and noble souldiare of Christ purposed to go, after he had failed rounde aboute Britanny, if happily he might deliver any of them, from the bondage and thraldome of Satan, and trade them toward Christ: or if this could not come to passe according to his expectation, then he fully determined to trauell to Rome both to see and to worship the chappels, monumentes, and tumbes of the holy Apoitles and blessed Martyrs.

But

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But the secret working of God, and answera by reuelations from heauen, suffred him to achenue neither of these enterprises. For when he had chosen certain stoure men to accompany him, and such as were most meete to preache the woorde of God; alwell for their good gesture and comly action, as for their profounde knowledge and wisdom, and had prepared all thinges necessarie for their voyage to sea, there came to him one day earlie in the morning a religious man, that had bene somtimes scholler and leuant to that good priest Boisill in Britanny, at what time this laid Boisill was cheefe gouerner of the Abbay of Mailros vnder Eate their Abbot (as we haue signified before) and shewed him a vision that he had the same night, and said, When matins was done I laid me downe vpon my bed, and falling in a little slumberinge sleape, Boisil that was somtimes my good Master and bringer vp, appeared to me and demaunding many questions, asked whether I knewe him. Yea Sir very well quoth I: you are my especiall good Master and frinde Boisil. Then said he, I am come now to shew our Lorde and Sauiour Iesu Christes commaundement to Egbert: which notwithstanding this, must be signified vnto him by thee. Tell him therfore that he is not able to go forwarde with the iourny, which he purposeth. It is gods will he go rather and instructe Columbes monasteries.

*The Red
shanks.*

This Columba was the first preacher of Christes faith to the Pictes, dwelling beyonde the greate mountaines northward, and the first founder of a monastery in the Isle Hu, which was had in great seuerence and estimation a long time, both of the Scottes and of the Pictes. This laid Columbo

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Columbe is now called of some Columcell: de-
riuing his name by composition of the Latin
woordes Cella and Columba. Ecgbert hearing
this vision, gaue the messenger chardge that he
should reueale it to no man, lest peraduenture in
the end it might appeare to be a vaine and fanta-
sticall vision: but he considering the matter se-
cretly with himselfe, feared it was indeede trewe,
notwithstanding he never ceased to make prouis-
ion for his iourney, which he purposed to take
for the instruction of those countries in Germa-
nie. But within three or four daies after, the same
man came to him againe, saying, that the very
same night after mattins was done, Boisill appea-
red againe vnto him in a vision, and saied these
words. Why diddest thou thy message so negli-
gently and so coldly to Ecgbert? Go nowe and
tell him, that whether he will or no, he shall go to
Columbes monasteries. For, because their plowes
go not right he must reduce them to good order
againe. When he heard this, he chardged the
messenger, in like manner as he did before, to re-
ueale it to no man. And albeit he was so certi-
fied of the vision, yet for all that he called his
company together, and went forward on his
iourney.

And when they had fraughted their shippes and
laid aborde all that should be requisite in such a
longe voyage, and taried three or four daies for a
good winde, there arose one night such a vehe-
ment tempest, that great part of the marchandise
in the ship being lost, she was left in the middefte
of the sea lying vpon one fide. But notwithstanding
this storne, all Ecgberetes goods were sauued
and his companions also. Then he saying
as it

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as it were, the sentence of the holy prophet, this
greate tempeſt happeneth for my ſake, withdrew
himſelfe from that iourney, and was content to
tarry at home. But one of his fellowes named
Viſtbert, a man notable both for his minde, mor-
tified with contempt of worldly things, and also
for deepe and profounde know ledge, tooke ſhip,
and arriuing in Frislande, preached the ghoſpell of
Chrift two yeares to the inhabitanſ there, and to
Readberi their oueraine and kinge. In the ende
finding all his labour ſpent in vaine amouegſt ſuch
barbarous people, he returned to the ſolitary pla-
ces where he liued before (to witte into Ireland)
where he paſſed many a yeaſe like an anchorēt in
much perfeſion, and ſerued God in silence and
contemplation, and because he could do no good
in conuertinge thoſe foriners to the Christian
faſh, he ſtudied howe he might better profit his
owne countrey men, by vertuous example of
life.

*How Wilbrorde preaching in Friselande, conuerted
many to Chrift, and how also the two Henwaldes
bis companions were martyred.*

THE XI. CHAPTER.

When that godly man Ecgbert, per-
ceaued that neither he himſelfe
could be ſuffered to go and preache
to the countries of Germany, but
was ſtaied for ſome other greate commoditie of
the Church, whereof he had vnderſtanding by re-
uelation from God, neither Viſtbert coming into
thoſe partes did profit any thing, he affiaied yet the
leſſond

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second time to send thither for the settinge forth
of Gods worde certaine holy and vertuous men,
able and willing to take paines , amongest whom
that notable and excellent learned man Wilbord
priest, was the chiefe. Who after their arriuall
thither being in number twelue , went streyt to
Pypine chiefe gouernourthen of Fraunce; where
being very frenldy intartained of him, because he
had lately taken the lower part of Frisland , and
by force druen out their kinge Radbed , he sent
them thither to preache, ayding & assisting them
with his princely authoritie, that no man shoulde
by violence iniurie them, or interrupt their prea-
chinge, and also bountifullly rewarding all such as
would embrace and receiue the faith. Whereby
it came to passe by the assistaunce of Gods grace,
that in shorte tyme they conuerted very many
from idolatrie to the faith of Christ.

Frisland
conuersed
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After the example of these holy men two o-
ther english priestes , which hadd voluntarilie li-
ued in banishment a longe tyme in Ireland for
hope of eternall lyfe , came to Saxonie, if happe-
ly by their preaching they might winne any to
Christ. As these good men had like deuotion , so
had they both one name, being both called Hen-
walde. Yet for diuersitie to knowe one from the
other , one was called blacke Henwalde , and the
other white Henwalde, because of the diuerse co-
lour of their haire : Both of them had a greate
zeale, and reuerend loue to Christes religion, but
blacke Henwalde was the better diuine. They
coming into the contrey, went to a farmers house
& desired they might be conducted to the Lord
which had the rule and gouernement there, say-
ing they had an embassie, & other matters of im-

F f portaunce

*The gou-
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the old Sa-
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portaunce to declare vnto him. For the olde Saxonnes had no Kings but many Lordes to rule the countrie. Who as often as therewas surmisse or feare of warres towarde, did cast lots equally amongest them selues, and vpon whome the lott fell, him they followed as their generall captaine, as longe as the warres indured, and obediently executed what so ever he commaunded. When the warres were done, al the Lordes were equal in powre and authority againe, as they were before. The farmer entertained these good men, promising to conduct them to the Lord of the foyle and according to their request, staied them three or four dayes in his house.

When they were espied of the rude barbarous people, and knownen to be of an other religion, (for they soonge hymnes, psalmes, and other deuoute prayers, and sayed masse, hauing with them booke, and holy vessels, and a litle table hallowed, in stede of an aualter) they had them in iealousy, & supcion, that if they came to the Lord and talked with him, they would turne him quite from worshipping of their gods, and bringe him to the new religion of Christes faith, whereby a litle and litle all the whole country should be enforced to chaunge the old auncient manner of worshipping their Gods, into some new religion never heard of before. Wherfore they tooke them away iudainly and killed white Henwald with a sworde, and blacke Henwald with longe tormentes & horrible dismembring al parts of his body, and after they had murdered them, then cast them into the riuier of Rhene. This fact when the Lord of the country (whom they desired to see) vnderstoode, he was very angry, that strangers re-

*The Mar-
tirdom of
two englisch
priestes in
Saxons.*

paying

paying to him , could not hat haue free passage. And streytwais fending forth his men of armes , flew al the inhabitants of the same village , burnt their houses downe to the grounde. Those good priestes, & faithful seruants of our Sauiour Christ, suffred the third day of Octobre: & to testify their Martirdō vnto the world, there lacked no miracles from heauen. For when their bodies were cast of the painims (as we signified before) into the riuver Rhene, it so fortuned, that they were caried against the maine running streme , almost forty miles, where their companions were, & a greate bright beame of light reaching vp to heauen shyned euery night ouer the place, whersoeuer they came, they themselues that had cruelly murdered them beholding & seeing the same. Moreouer one of them appeared by vision in the night to one of their companions , whose name was Tilmon (a noble man of great renoume in the worlde, who from the high degree of a knight, became a mōke) shewing that he might finde their bodies in that place, where he should see a light shyne from heauen: which came so to passe, & their bodies being founde, they were buried with al honour worthy for such holy martirs : the daye of their Martyrdom, or rather of the finding of their bodies , is solēne & holy in those parties with much deuotion & reuerence. Finally when that worthy and renowned Captain of the Frenchmen named Pippine, had vnderstanding of this, he caused their bodies to be buried very honourably in the church of Coullen, a famous citie situated hard by the riuver Rhene: Besides it is commonly saied, that in the place where they were killed a fontaine sprong vp which at this present day , floweth with a greate

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streame to no little commoditie of the country.

*How two reuerend and holy men were made bishoppes
to set forth & preache Christes religion in Frisland,
Swibert in Britanny, and Wilbroke in Rome.*

THE XII CHAPTER.

AT the first arriall of these holy men to Friesland, Wilbrorde having licence of the prince to preach, went first to Rome, where Sergius at that present occupied the sea Apostolique, that with his lycence and benediction also, he might set vpon that Apostolike office of preachinge to the heathen, which he longe desyred : hoping with all to receiue of him some reliques of Christes holy Apostles and Martyrs : to the end that while in the countrey where he preached, he should erect churches, after the idolles were cast out & destroyed, he might haue in a readinesse, some holy saintes reliques, to bring in their place, and to dedicate churches in their honour, whose reliques he had received. Diuers other thinges also he learned and received from thence, requisite for so greate an enterprize. In all which requeste when his desyre was accomplished, he returned backe againe to preach.

At the very same tyme his bretherne and companions left in Fresland altogether bent to the setting forth of Gods word, chose out of their company, a man modest and sober in all outward behaviour, and humble of spirite, called Swibert to be their byshopp. Whom (sent for that purpose into Britanny) the most reuerend father in God Wilfride did consecrate, liuinge then as a bannished man out of his contry amongst the

Marshes

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CHVRCH OF ENGLAND. 437 Lib. 5.

Marshes. For at that tyme Canterbury had ne-
uer a bishopp, Theodore was dead , and Berth-
walde his succellour (who went ouer the sea to
be consecrated) was not yet returned to his bish-
oprike. The said Switbert returning out of Bri-
tannia, after he was consecrated and made bishop,
went within a shorte tyme after to the Bruchtuars
and conuerted a greate number of them to the
perfect way of truth : but shortly after when the ^{People of} _{the higher} Bruchtuars were subdued and conquered by the old Saxons , all that receiued the gospell were dispersed: some into this corner , some into that: The bishopp him selfe with certaine other went to Pipine, which at the earnest lute of his ladye Slichildride, gaue him a dwellinge and mansion place in a Isle of the Rhene , which in their toun-
gue is called *In litora*, that is to say, in the sea cost; where he buildinge a goodly monasterie (which his successors poiselle at this present) liued there a very austere and continent lyfe , where also he died.

After the foresaid holy men that came to Frisland had preached there fourē yeares or more , Pipine with the common assent of all the country , sent that vertuous and worthy prelate Wilbrode to Rome , where Sergius way yet Pope , desiringe that he might be made Archebishop of that parte of Frelande : which was fulfilled , accordinge to his request the yeare after the incarnation of Christ. 696. Vpon Sainct Cicelies day, and in Sainct Cicelies churche he was consecrated, and named Clement of the said Pope , and forth-
with sent away to his bishoprycke , to wit , fourteene dayes after his cominge to Rome. At his retурne Pipine assigned him a Cathedrall

Churche in his chiefe and principall cytie, called by an olde auncient name of thole countries, Wiltaburge, as you wouldsay a toun in habited of the Wiltes. In the French tounge it is called Vl-

wilbord
an english
man, the
first arch-
bishop of
Vlstraet in
Frisseland.

traict. Where when this holy & reuerend father had buildest a church, and preaching the faith of Christ far and wyde, had reuoked many from blindnes and errour, he erected also many churches and monasteries through out all those countries, and within shorte tyme after, made many bishops, chosen eyther out of those that came presently with him, or of other which came thither afterwarde to preach, of which company many are now departed to God. But Wilborde called otherwise Clement, lyueth yet a reuerent father euuen for his age: for he hath liued in his bishoppricke thirty six yeres, and after many agonies and troubles of his heauenly warfare, laboureth and panteth yet after the rewarde of euerlastinge blysse in heauen.

Holy one in Northumberland rising from death, tolde many thinges that he had sene, som terrible to heare, and some worthy to be desired of all men.

THE XIII. CHAPTER.

THe very same time was wrought in Britanny a miracle worthy of perpetual remembrâce, & not vnlke to the olde ancient miracles of times past, for to stirre vp and reuiue men liuing here on earth, from the death of their soules. A certaine man starke dead for a tyme, rose from death to lyfe, and tolde many notable thinges that he had seene, of which I thought it good to touche certaine

tayne briefly in this historie : There was in the coast of Northumberlande (in a place called In-cunning) an honest householder of the countrie, which with all his family lyued a godly and vertuous life : He fell sicke , and by vehemency of his dysease growing more and more vpon him, was brought to extremitie, and in the beginning of the night dyed.

But in the dauning of the day, reuiuing againe, and sittinge vp sodainly , made all that remained about the corse runne away, as men wonderfully amased with feare. Only his wife which loued him tenderly (although she trembled and quaked) yet tarried still. And he comforting her layed woman, be not afraide, for I am now risen in very deede from death which hadd me as it were in prison, and am permitted to lyue in earth amongst men againe, but not after the same manner and trade as I did before. From hence forth my conuerstation must be far vnlike to my former life. And rysing vp by , he went to the parische church , and continuinge there in prayer vntill it was fayre day light , forthwith diuided all his goods into three partes : one parte he gave to his wife , an other to his children , the third he reserued to himselfe , and made distribution of it straitwayes amongst the poore.

Not longe after, dispatched of al worldly cares, he went to the Monasterie of Mailros , which is almost closed in with a creeke of the riuier Tuyde, where beinge shoren in , he went into a secret cell which the abbot had prouided for him , and continued there vntil his dyinge day , in such contrition of harte and mortefing of the body ,

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that if his touȝe had not reported, yet his life had testified, that he had sene many thinges both terrible and also comfortable , which no other man had seene. Of the vision which in his departure he sawe, he tolde after this sorte; He that conducted and guided me in this vision, had a goodly bright shyning contenaunce, and was clothed all in white : and as it seemed to me , we went altogether in silence towards the rysing of the sonne: and as we walked farder , we came to a greate brode vally , so brode, so longe , and so deepe, that no man could measure it. That which lay on the leste hande as we went, seemed to haue one side very terrible with flaming fier, the other intollerable with hayle , and snowe , beating and percing into every corner. Both places were full of mens soules , which appeared to me to be cast interchaungeably , now hicher , now thither , as it were with a violent tempest: for when they could no longer suffre the intollerable heate, and flames of fier, they leaped into the midst of that hatfull & deadly colde. And when they pitefully in that cold could finde no rest, they were againe reuerſed into those vnquenchable flames of fier.

As an infinite number of miserable and wretched soules were tormented without ceasing or intermission (as I might then see) with this alteration and interchaunge of paines , I beganne to thynck with my selfe, this peraduenture may be hell, of whose intollerable torments I haue heard men of entimes talke. But to this cogitation and thought: of myne, my guide aunswereſ ſayeng. Nay, thinke not ſo, for this is not hel as thou doest ſuppoſe. But when he brought me farder, beinge altogether amased with that terrible ſight, I ſawे

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the places rounde about vs sodainly to leefe their light , and euery corner full of darknes. As we entred into them , within a little space they were so thycke that I could see nothing, but the bright shewe and cote of him which did conduct me. When we wet forward al alone in this darknesse, beholde sodainly there appeared before vs , many rounde flames of fier ascending as it were out of a greate pitt, and falling downe againe into the same. When I was brought thither , my conductor and guide vanished away, and left me alone in the midelt of that darknesse, & horrible sight. But as those flakes of fier flew vp into the element still without intermission , and fell downe into the deepe dungeon againe, I sawe the toppe of euery flake that ascended , full of mens soules, which in maner of litle sparcles of fier , flying vp with the smoke, were somtimes on hye, & when the heate and vapors of the fier were gone , fell downe againe into the pite. Moreover a foule & noysom tauour , breaking out with the same vapours, which infected all the darke places rounde about.

And as I tarried there somewhat longe in great horrour and feare not knowinge what should become of me, in the ende, I heard sodainly behind mybacke, most lamentable and pitifull crying, & withall a lowde skornefull laughing , as it had bene of some rude and barbarous people , insulting ouer their enemies, brought in thrauldome and captiuitie. As sone as the noyse waxing somewhat clearer, came fully to my eares , I descrid a multitude of wicked spirites , which did hale, teare ; and plucke , the miserable and wretched soules of men , into the midelt of darknes , weeping,

pinge , waylinge and lamentinge their state : the wicked spirites in the meane while skornefully laughinge and triumphinge at their myserie : amongest whom, as well as I could discerne, there was a moncke , a lay man , and a woman . The wicked spirites drawinge and haling them , went downe into that deepe fyery flaminge dongeon . And it came to passe , that when they were gone a greate way off , I could neither discerne the lamentable crye of those soules , neither the skornefull laughter of the deuils , but had alwayes in my eare a cōfuse noyse . In the meane seafon came vp from the fyery flaminge dongeon , certaine euill fauoured blacke spirits , & compassed me rounde about , and with theire fyery eyes , and foule stinkingesauours which they breathed out , had allmost strangled me : Besides they threatened to take me with the fyery forkes in their handes: yet they could in no wise touche me , although they aduentred to afryme me .

When I was compassed in on euery side with such foule phinnes and ougly darknesse , I cast my eyes now this way , now that way , if hapely there might come any assistaunce or help to saueme : and beholde there appeared behinde me (euen the very same way I came) the glimming of a starre , shining in the midst of that darknesse , which waxing brighter and brighter and coming apace to me , dispersed those wicked spirites away , which with their fyery pronges were ready to rent me in all peeces : He that came and put them to flight , was the guide which conducted me before : Who turning streytwayes vpon the right hande , lead me as it were somewhat northward , where the sonne riseth in the winter ,

ter, and in a trice , brought me out of darknesse into the fayre brode light. And as he lead me in the fayre shininge light, I sawe before vs a greate wall, which was so longe and so hye , that on neither side I could see any ende. I beganne to maruell and muse with my selfe , why we should go to the wall , specially when I saw no gate , nor loopehole, nor any other entraunce vp vnto it : but when we were come thither, I can not tel by what meanes, we mounted quickly to the toppe, and beholde there was a fayre brode fielde, both comfortable and pleasaunt, so full of sweete fragrant sauours , and of fresh florishing floures, that incontinent the sweete smell , droue quite and cleane away, all the stinking andlothsome sent of that darke firy fornace, which had almost stifled me. So goodly and clere a light shined there in euery place, that it seemed more fayrer, than the brightness of the day and beames of the some, when it is at the highest.

There were in that field innumerable companies of white couloured men , many seates , and infinite multitudes of soules reioyling & triumphing. As he lead me through the middest of those blessed soules, I beganne to thinke with my selfe , perchaunce this may be heauen , of the which I haue hearde men oftentimes preach. To this my imagination and thought, he answered saying, this is not the kingdome of heauen as thou doest imagine. As we went forward and passed the resting places of those blessed & happy soules, I sawe a more brighter shining light before vs, than the otherwas, & heard a swete melodious noyle of Musicians,besides that such a swete perfume & fragrat sauour brak out in euery place that

the other which I smelt before , and thought excessiuely passing, was in comparison vnplesaunte and nothing worthe: in like manner as the other bright shinninge light of the pleasaunt greene fielde , in comparison of this seemed somewhat darke and obscure. Into the which paradise of pleasure, as I hoped well we shoulde goe, sodainly my conductour and guide stooode still, and turning backe, brought me agayne the same waye, by which we came.

In our returne, when we came to the mansions and resting places of those blessed foules, he asked me , this question. Do you knowe what all this is that you haue seene? I answered no: Then he sayed vnto me. The vally which you saw horrible with hott flaming fyre , and sharp byting colde, is the place, where their soules remaine to be examined and tried, which deferring the confession of their finnes , and amendment of life , had recourse to penaunce in the instant and pointe of death, and so departed out of this worlde. Yet bicause they made humble confession of their finnes, and repented euen at the houre of their death , they shall come to the kingdome of heauen at the day of iudgement, and some before. For the good prayers , charitable almes , and deuoute fastinge of those that yet lyue: and especially the holy sacrifice of the masse , helpeth to deliuere many out of those tormentes , before that terrible day. Moreouer the fiery flaminge pitt , and stinkinge doungell , which thou didst see , is hell mouth, into the which whosoever falleth , he shall never be deliuered thence. The goodly grene field full of odoriferous flowers , where thou sawest them alioyful, iocund, & merry, is the very same place

place where their soules ar receiued , which departe out of this lyfe in the state of grace , but yet not of such perfection , that they deserue to be brought streytwayes into the kingdome of heauen : but for all that at the day of iudgement, shal haue the fift and fruition of Christes deity and immortall ioye, with his chosen and elected. Only they which are perfecte in all their wordes , thoughts, and deedes, ar caried straith to heauen, after they haue passed their transitorie life. The place where thou heardest the sweete melodious singing , with the goodly flagrante sauours and bright shyninge light , is next adioyninge vnto this.

Concerninge thy owne state,because thou shalt haue thy naturall body , and liue amongst men in the worlde once againe,if thou wilt diligently examine thy doinges vpon earth, and direct thy maner of liuine in vprightnesse and simplicitie, and refraine thy toung from vaine & ydel talke, certainly assure thy selfe to haue a resting place amongest these blessed soules whiche thou seest here : for when I went awaye for a tyme and left thee alone, it was for no other cause but to learne and enquire , what should be come of thee. When he had talked with me in this sorte , I vtterly detested this present life, and was sorie to returne to my naturall body againe, I was so rauished with the swete fragrant sauoures, and beautifull sightes of that place which I did see , and especiall their society which for the time made their abod there. Notwithstanding I durst not be so bold,as to demaunde or aske any question of my conductour or guide, but in the midest of these meditations, I perceaued (by what meanes I can not tell) that I

was

was in the world again, & liued as other men did. These fightes & many other things els, this vertuous and holy man wolde not report to slouthfull fluggards and idell folkes , men that had no regard of their owne life , but to such only , as eyther dismayed with feare of torments, or rauished with hope of eternall ioye , wolde gladly receiue and sucke out of his wordes, some heauenly comforthe and encrease of piety.

Wel, to be shorte , in the same rewewhere his celle stooode, dwelt a monke called Hengils, promoted to the holy ordre of priesthood , which he honoured much with his vertuous workes. This man remaineth yet a lyue, and like a solitary heremiten in Ireland, fedeth his old impotent body with browne bread and cold running water. This monke oftentimes resorting to the sayed holy man, vnderstode by certaine questions which he propounded, what fightes he saw , after his body & soule were departed , and by his relation , all which I haue brefly declared, came to our knowledge. Moreouer he cōmunicated his visions with king Alfride, a man excellently learned in al good literature , who hearde him with such comfort and attention, that at his desyre, he was placed at the lenght in the same monastery , and shoren in religion. In the which monastery at that time, E-dilwald priest of most godly and modest life was Abbot, but now is made bishop of Lindisfarne , which church he gouerneth in right good ordre, both with holsome doctrine , and good example of life , semely for his vocation.

This holy man tooke after in the same monastery a more secret cell vnto him, where with more liberty he might serue his maker, in cōtinual praiere without

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without intermission. And because the place was
situated vpon a riuers side, he was wont to dippe
and plunge him selfe in the flowing water often-
times, for the great desir he had to chastise his bo-
dy, and to continue there singing of psalmes and
other devout prayers , as longe as he could abyde
for cold, the water now and then comming vp to
his hippes, and now and then euen to his chinn.
And when he came out of the water, he neuer
chaunged his clothes being wet and cold , but
taried vntill they were warmed and dried by the
naturall heate of his body. In the winter seafon,
when peeces of yce halfe broken dropt down on
euery syde of him , which of purpose he had bro-
ken to ploung into the riuier , and diuerse men
leeing him , said , it is a maruelous matter and
straunge case brother Drithelme , (for so he was
called) that you can possibly suffer such bitter &
sharpe colde, he answered simplye (for he was but
a simple and sober spryted man) I haue sene pla-
ces colder then this is. And when they said vnto
him, we maruell that you wil liue so continent &
auerter life , he answered I haue sene more austre-
ritie and hardnesse then this is. So vntil the day
of his calling hence out of this wretched world,
for the earnest desire he had of heauenly felicitie,
he punished his old impotent body with dayly fa-
stinge, and was by good frutefull instruction and
godly conuerlation, a greate comfort vnto many.
*How an other contrary wife dyinge, founde all the
finnes that ever he had donne, written in a booke,
brought vnto him by the deuill.*

THE XIV. CHAPTER.

Bvt contrarie wile , there was a man in the
country & prouince of the Marshes, whose vi-
sions,

tions , talke and manner of life did profit many ,
but not himselfe. In the time of Conrede , who
raigned after king Edilrede , there was a certaine
lay man taken vp for a souldiar , and put in office
in the campe , who for his diligence and activi-
tie in feates of armes , was in greate fauour with
the kinge: but for the negligence and imprudent
care concerning the state of his owne soule , in dis-
pleasure with the prince. Wherfore the king char-
ged him selfe soones to make humble confession of
his sinnes , & amend his former lyfe , and vtterly to
forsake all his detestable actes and hainous offens-
es , left by deathes sodaine preuention , he loste
time of repetaunce and amendment of his life :
but he notwithstanding this gentill admonition ,
and frindly exhortation of his loueraine , contem-
ned and setnaught by those comfortable wor-
des of saluation , and promised that he wolde do
penaunce afterwarde. In the meane seafon being
visited with sicknesse , he toke his bedd and be-
ganne to be more and more vexed with the ve-
hement panges of his disease. The kinge came
to his chamber (for he loued him tenderly) and
exhorted and counseled him , that at the least now
he wolde falle to penaunce for his naughty life ,
and sinfull actes , before he died. Nay quoth he ,
I will not be confessed now , but when I am
well recouered and able to go abrode againe ,
than I will , lest if I should now doe it , my
felowes would say that I dyd that thinge now
for feare of death , which in my prosperty and
health I wold never doe Wherein he spake to
his owne thinkinge very stoutly and like a man ,
but certes , as it appeared after , he was my-
selfe deceaued with the crafty illusions of the deuile .

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When the kinge came next to visite him, and to
geue him good cousell because his desease grewe
more vehemently vpon him euery daie, he cried
out incontinent with a pitifull and lamentable
voice saying. Alas what meane you my liege, why
come you hither? You are nether able to profit,
nor pleasure me, nor yet to do me any good. Tho
kinge answered streitways, Ah, say not so: see yee
play the wise mans parte: Nay saith he, I am not
madde, but I haue here vndoubtedly before my
eies a wicked conscience, all wounded and man-
gled. And what is this said the kinge? If it please
your highnesse, quoth he: a litle before your gra-
ce came, two beutifull and hanosome younge men
came into the howse, & sate downe by me, one at
my head, the other at my feete: & one of them toke
a goodly faire booke out of his bosome; but little
in quantitie, & gaue it me to reade. In the which
when I looked a litle while, I founde all the good
dedes that euer I had done faire written: and God
knoweth they were fewe in number and litle in
effeete: when I had done, they toke the booke of
me againe, and said nothing.

Then sodainly came there about me, an who-
le legion of wicked sprites, and besiegged the
howse rounde aboute in the other side, and sittin-
ge downe replenished euery corner within. Than
he which for his foule enill fauoured blacke face,
and highest seate appeared to be greatest amongst
them, taking out a booke, terrible to all mens
sight, vnmeasurable for greatness, and for weight
importable, commaunded one of his blacke gar-
de, to bringe it to me to reade. When I had read
a litle, I founde all the enormous detestable sin-
nes that euer I had committed, not only in worde
and

and deede, but also in light thoughtes ,written there in greate blacke letters : and he said to the two faire younge men that late by me ,why sitte you here knowing most certainly that this fellow is ours ? They made answere . Trewe it is . Take him and leade him away to the botomelesse pit of damnation: and with that they vanisht away . Incontinent two wicked sprites hauing fier pronges in their handes, rose vp and stroke me, one in the hed , and the other in the sole of my feete, the which now with greate torment and anguish creepe vp into the bowells , and other internall partes of my bodie , and when they meete together I shall die, and be drawen hence by the diuels (watchinge and whyuering about me) into hel without redemption.

Thus spoke that miserable man lying in extreme desperation , and so died out of hande, and now lywinge in thrauldome with the deuill in euerlastinge paine, do:th that penaunce (but all in vaine) which in his life time he might haue done, if it had bene but one howre, with an assured hope of Gods mercy , and pardon for all his sinnes. Of this miserable and wretched man , it is euident that (as S. Gregorie writheth of certaine) he had not those visions for his owne sake (whome they availe nothing at all) but for other men , who knowing his lamentable end, might be afearied to differ and prolonge the time of repentaunce, whille they haue opportunitie and leasure, lest by sondaine preuention of death , they die impenitent. That he sawe diuerse bookees brought before him by diuerse and sondry sprites, some good ,some bad , it was done by the diuine prouidence and permission of God , to put vs in remembraunce

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that our doinges and thoughts flee not away with
the winde , but are referued particularly to the
straite examination of the dreadfull iudge. And at
the ende shall be shewed to vs, ether by the good
angells , which frindfully wishe our saluation , or
by the wicked sprites , which spitefully woorke
our damnation.

Concerning that first of all the good Angelis
brought forthe a faire white booke, and the devils
afterwarde their fowle euill fauoured black liggerz:
the angels a little one, they an vmeasurable greate
one : it is to be noted, that in his childehode he
did some good dedes , yet notwithstandinge he
disgraced all that euer was done before with his
lewde and loose demeanour in his youth. But if
he wolde haue amended in his youth, the wanton
toyes and foolish panges of childhode , and with
well doinge haue ransommed them out of the
sight of God, he might haue bene brought to their
societie, of whone the Psalme of Dauid saith,
Beati quorum remissa sunt &c. Blessed are they Psal. 13.
whole iniquities are forgueuen, and whose sinnes
are couered. This history I thought good to set
forth plainly and simplie, as it was declared vnto
me of that worthy prelate Pechthelme, to the
comforte of all suche, as shall reade it or heare it.

*How another in like manner, saue a place of paine ap-
pointed for him in hell.*

THE XV. CHAPTER.

FVrthermore I my selfe knew a religious man
(whom would God I had never knowē) placed
in a good and famous monasterie, notwithstandinge

he himselfe was infamous for his lewde behaviour and loose life. I could tell his name also, if it were worth the telling. This man was earnestly rebuked of his bretherne and other head officers of the monastery, for his enormities, and exhorted to a better trade of life, but all in vain. Notwithstanding, albeit he would not geue eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externall seruice, which was very necessarie for them, for he was a singular good carpenter. This man was much genen to dronknesse & other wanton pleasures of dissolutnesse, and accustomed rather to sit in his shop both day and night, than to come to the Church to singe or pray, or heare the trew worde of life with his bretherne, by which occasion it happened to him, as men are commonlie wounlte to saye: He that will not come of his owne accord wi thin the Church dore, shall runne against his will to hell gates. For he being now stricken with a very fainte desease, and brought to extremitie, called all the couent about him, and with much lamentation and deepe sighes, like a man already damned, beganne to declare vnto them, that he sawe hell gates open, and the deuill drowned in a deape dungeon thereof, and Caiphas and all the whole rablement that put Christ to death, cast in flaming fier, hard by him: and next to them (oh, miserabla and wretched man that I am, said he) I see a place of eternall perdition prepared for me. His bretherne hearing these wofull wordes, exhorted him earnestly to repent and be sorie for his sinnes, while he was yet aliue.

Then he (brought to extreme desperation) answered,

*An old pro
verb.*

suered, No N. There is no time for me to amend my former life, especially seing I perceiue my iudgement is past and fully complete already. With those wordes he died without receauing the sacrament. His bodie was interred in the formost parte of all the Abbaie , not one of all the whole couent durst say masse for his soule, nor singe psalmes, nor once say one Pater noster for him. Oh howe farre asunder hath God separated light and darknesse ? The first blessed Martyr S. Steuen, ready to suffer death for testimonie of the truth, sawe heauen gates open, and Iesus standing on the right hande of God. He to the ende he might more ioyfully die, fixed the eyes of his mind there, before his death, where he shoulde be after : but this for-said fellow, blacke in soule , blacke in body, and blacke in all outwarde doinges, sawe hell open, at the houre of his death, and perpetuall damnation prepared for the deuill and all that follow him. Againe to the entent that though his death were miserable in desperation, yet by his owne damnation he might geue other example to repent and worke their owne saluation in time , he sawe his owne place & doungeon prepared amongst such caitiffes, as Caiphas and his complices were. This chaunced of late in the countrie of the Berni-^{In Northumberland}, and was by common talke blasted all the countrie ouer: so that it stirred vp many to make quicke confession of their sinfull actes, and not to take dayes with God. Which God graunt it may worke also in such as shall reade this prelent historie.

*How many churches of Scotland by the instant prea-
ching of Adamannus, kept the feast of easter after
the Catholique maner: and how he wrote a booke
of holy places.*

THE XVI. CHAPTER.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny, receaued by the singular gifte of God, the true manner of celebrating the feast of Easter, taught by the Catholique Church. For when as Adamannus a vertuous priest and Abbot of all the mounkes and religious men, that were in the Isle Hu , being sent Embassadour by the prince of his owne countrie to Alfride kinge of the Englishmen, and taryng a certain time in the countrie, sawe the Canonickall rites and ceremonies of the Church, and besides was sharply admonished by the lerned, that he shold not presume to liue contrary to the vniuersall Church, neither in keeping the feast of Easter, nor in any other deccrees, whatsoeuer they were , with his countrie men fewe in number , and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon , that whatsoeuer he had heard or sene in the english Church, he most gladly preferred it before the custome & manner of his owne. For he was vertuous, wise, and very expert in the knowledge of holy scripture. After his returne therefore into the countrie, he endeououred diligentlie to reduce all the Isle Hu to the brode beaten pathe of truth, which he knew very well, and had embrased withall his harte : but he was not able

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ster after
: a booke

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able to bring it to passe. Whereupon he sailed into Ireland , and preaching there and shewing them with gentill exhortations the true and lawfull obseruation of Easter , he wanne many that were not in the dominion of the saied Iland of Hu , from errors to vnitie , received vniuersally of the Catholike Church , and taught them to obserue the true time of Easter .

This Adamannus, when the feast of Easter was now kept by his meanes in Ireland , after the institution of Christes Catholique church , he returninge to his Ilande againe , and preaching to his bretherne in the monasteries this generall obseruation , and kepinge of Easter as he had donne before , and yet being not able to compasse his purpose , it fortuned he fell sicke , and departed out of this worlde , before the yeare was complete and fully ended . And that by the greate prouidence of almighty God so diposing it very swetely : to the ende such a vertuous man desirous of vnyt and peace , should be taken hence to eternall life before easter came againe , for obseruation of which feast , he should haue bene forced to much variaunce and discorde , by such as would not embrase the truth .

This vertuous man wrote a booke of holy places very profitable for the readers , which he learned at the lectures and expositions of Archwulf a bishop in Fraunce : who to see holy places and monuments , went to Hierusalem , and when he had wandred ouer all the lande of promesse , and had gone to Damascum , Constantinople , Alexandria , and other many Isles of the sea , was driven in his retурne by tempest to the weast

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coastes of Britanny. Who within fewe daies af-
ter resorting to that worthy seruaunt of our Sa-
uiour Christes Adamannus aboue mentioned, he
was receaued with all kinde of humanitie and
frendelie entertainement, specially when he was
knownen to be lerned in scripture, and skilfull in
description of holy places. For Adamannus so
estemed him, that he put in writing whatsoeuer
notable thing worthy of remembraunce the bis-
hop testified that he had sene in those holy places:
and made a booke (as I said) thereof profitable to
many: but most of all to those, which lie farre from
the place where the Apostles and Patriarches li-
ued, and knowe nothing of them, but what they
may picke out with longe study & often reading.
This booke Adamanus dedicated to Alfride, & by
his liberality & charges, it was geuen to other in-
ferior perlons to be read, the author himselfe
being rewarded with many goodly giftes, and
sent to his country againe. Out of whole writings
to gather some certaine thinges, and place them in
this our history, I haue thought it good and profit-
able to the readers herof.

*What thinges he mentioned in the same booke, tou-
ching the place of the nativitie, passion and resurrec-
tion of Christ.*

THE XVII. CHAPTER.

OF the place of Christes nativity, he repor-
teth in this sorte: Bethleem a City of Dauid,
situated in a narrow and streit mounte, compassed
with vallies on euery side, is a mile in lenght, from
the West to the East, very base and plaine with-

out

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out any toures or turrets. The walles are builded *The place* flat without any battelments. In the east corner *of Christes nativite.* therof, is as it were a denne not laboured of man, but framed of nature. The vttor most parte of it, is saied to be the place of Christes nativity, the innermost the maunger, where he lay. This denne couered somwhat farre inwarde with goodlie precious marble, hath ouer the place where our Lorde was borne, a great Church of the blessed virgin Mary builded vpon it.

Of the place of his passion and resurrection he wrote after this sorte. As ye enter into the Citiie of Ierusalem on the North side, to come to the holy places, ye must by ordre of streetes first go to the Church of Constantine, which is called Martyrium, that is to say, the Martyrdome, or place where the witnesse of our redemption was founde. This Church the Emperour Constantine builded very gorgeously, because our Sauiour Christes Crosse was founde in that place by his mother Helena: Going from thence on the weast side you shall see * a Church builded in Golgotha, where that rocke is to be sene, which bore Christes crosse and his blessed body fast nailed to the same, and beareth now also a mighty crosse of siluer with a greate brasen whele hanging ouer it full of lamps and torches. Within the compasse & place where Christes Crosse stode, was a vaute cut of the rocke: In the which vpon anaulter there made, masse is wonete to be saide for honorable men that die, the dead corps standing without, in the strete.

* Of this
Church
erected by
Helena
mosher of
Constantine,
Paulinus
Nolensis
maketh
mention:
Epist. 11.
ad Senatum

At the weast side of the same Church, was also a rounde Chappel of Christes resurrection, enuironed with three walles, & borne vp with twelue pillars, hauing betwixte euery wall, a faire brode

Wacie:

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waye: which hath within his compasse and cir-
cuite three aulters, in three places of the midle
wall, south, northe, and weast. This chappell
hath eight doores, and places of entraunce, dire-
ctly ouer the three walles: of which four stande
northeast and four weast. In the midle of this chap-
pell, was laied the rounde tumbe of our Sauiour
Christ cut out of the rocke, to the toppe of which
a man standing within, may reach with his hande.
It openeth on the east side, and hath that greate
stone that was laied vppon, which vntill this day
sheweth the print, & signe of the Iro tooles wher-
with it was hewed and cut. Within, euen to the
very toppe all is couered with marble. The toppe
it selfe all gilted with golde, beareth a greate gol-
den crosse vpon it. In the northe parte of that mo-
nument, Christes sepulchre was cut out of the
same rocke and made seuen foote longe, & three
handfuls higher then the paument. The coming
in, is on the south side: where continually day
and night twelue lampes burne, foure within the
sepulchre, and eight aboue in the right side. The
stone which was put vppon the brimme of the se-
pulchre, is nowe clouen. The lesse parte notwithstanding
standeth at the doore of the same sepul-
chre as an aultar fouresquare. The greater parte
standeth for another aultar in the same Church in
the manner of a quadrangle, couered with faire
white clothe. The colour of the said sepulchre
semeth to be white and red decently mixed to-
gether.

What

*What he wrote of the place of Christes Ascension, and
the Patriarches sepulchres.*

THE XVIII. CHAPTER.

The Author aboue mentioned writeth also in this wise, touching the place of Christes Ascension. The mounte Oliuete is as high as the mounte Sion, but not so brode, nor so longe. There groweth no trees, but vines and olives: wheate and barlie, it bringith forth good stooore. The vaine and soile of that grounde is not shryued nor fleaten, but greene and full of grasse. In the very toppe where Christ ascended to heauen, standeth a greate rounde Church, with three porches rounde in a circuite yawted and couered all ouer. The inner chapell hauing an aultar toward the east, with a goodly frount in the top, could not be vaulted nor couered ouer, because the very place of Christes Ascension might be kept open. In the midle of which Church the last * printe of Christes feete left vpon earth, are to be seene, where he ascended into heauen openinge aboue and ready to embrace him. And although the earth be fet away daily of the Christians, yet it remai- neth still and kepereth the very figure and printe, made with the steppes of his holy feete when he ascended. Rounde aboute the print of those ble- fed feete, lieth a brasen wheel, as high as a mans neck, hauing an entraunce & way in vpon the east side, & a greate lape hanginge aboue it in a pullie, which burneth day & night. In the west side of the same Church be eight windowes, & so may lapes hanginge

* Who
thought
this incre-
dible, let
him seeue
a reason of
the pasche
way by Sa-
lisbury,
called S.
Thomas
pasche by
Clarenc-
don parke.

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hanging in cordes directly ouer them. They shine
thorough the glasse to Ierusalem, and their light
is said to stirre the hartes of all that behold and
see it, with a certaine feruent zeale and compunction:
At the day of Christes Ascension euery
yere, when Mass is done, there cometh downe
from heauen a greate gale of winde & make h all
that are in the Church prostrate themselues flat
vpon the ground.

Of the situation also of Hebron and monu-
mentes of old auncient fathers there, he writeth
in this forte. Hebron somtimes the chiefeſt Citie
in all Kinge Dauids realme, shewing now only by
her ruines how princely and puissant ſhe was in
times paſte, hath toward the eaſt wi:thin a fur-
longe the double denne, where the Patriarches ſe-
pulchres are enuironed with a fowre ſquare walle:
their heddſ turned toward the northe: every tum-
be hath his ſtone: all the three ſtones of the pa-
triarches being all white, ſquared as other ſtones
are uſed in building of great Churcheſ. Adam
lieth aboue the north ſide, and vttermoſt parte of
the walle not farre from them, in an obſcure tum-
be nor curiouſly wrought, nor workmanly ſet.
There are beſides bafe memorials of three ſim-
ple weemen. The hill Mambre alſo is a mile from
theſe monumentes, full of graffe and pleasaunt
flowres toward the north, and in the top it hath
a goodly champion and plaine fielde. In the north
parte wheroft Abrahams Oke (which is nowe
but a ſtumpe as high as two men can reache) is
compaſſed rounde about with a Churche. I haue
thought good for the profit of the readers, to in-
termingle in my historie, theſe thinges taken out
of the Authors bookeſ, and compriſed here in la-
tin

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heir light
ehold and
compun-
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and monu-
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are walle:
every tum-
of the pa-
her stones
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cure tum-
manly set.
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op it hath
the north
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reache) is
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ers, to in-
taken out
here in la-
tin

CHVRCH OF ENGLAND. 461 Lib. 5.

tin after the trewe meaning of his woordes, but more brieflie, and in fewer woordes. If any man be desitrous to knowe more of this matter, either let him reade the same booke, or that litle * ab-

* This ab-
ridgements
is extans in
the 3. tom
of S. Bedes
works.

*How the South Saxons receaued Eadbert and Collan
for their bishops, the Weast Saxons Daniel and Al-
dethelme for theirs: and of certaine Writinges set
forth by the same Aldethelme.*

THE XIX. CHAPTER.

THe yere of the Incarnation of Christe 705. An 705.
Alfride kinge of Northumberlante died, the
20. yere of his raigne not yet fully expired. After
him succeeded Osrede his sonne, a child but eight
yeres olde, and raigned 11. yeares. In the begin-
ning of his raigne, Hedde bishop of the weast Sa-
xons, departed from this mortall life to immortall
ioye: For vndoubtedly he was a iuste man, one
that liued vprightlie in all pointes like a good bis-
hoppe, and preached sincerely like a trewe pa-
stor, and that more for the loue of vertue natu-
rally graffed in him, then of any instructours by
by often readinge taught him. Furthermore, the
reuerend father and worthy prelate Pechtehlme
(of whom we must speake hereafter in place
where he shalbe mentioned) who being but yet
a deacon and younge monke, liued familiarly a
longe time with his succelour Aldethelme, was
wounte to tell vs, that in the place where the
said Hedde died, for reward of his holy life, many
great miracles and cures were done: and that men
of the same prouince vsed commonly to carry
away

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away dust from thence and mingle it with water,
for such to drinke as were deafeated and sicke : that
also the drinking and sprinckling of the same,
did cure many sicke men and beastes also. By
which occasion for often carying away of the sa-
cred dust , a great deepe pit was there made.

After his death , that bisshoprick was diuided
into two dioceles. The one was geuen to Daniel,
which he keepeth at this present : the other to Al-
dethelme , where he ruled the people very paine-
fully four yeares. They were both lerned men,
skilfull in holy scripture , and all ecclesiasticall do-
ctrine. Aldethelme , when he was priest , and yet
but Abbot of the monastery of Mailsbury wrote
(by the commaundement of the whole Sinode of
his country) a booke against the error of the Britons ,
for not keping the fest of Easter in his dewe
time, and doing many thinges besides, contrary to
the trewe obseruation and vnitie of the Church.
By reading of the same booke , he reduced many
Britons , subiect at that time to the Weastsaxons ,
to the Catholike solemnization of the feast of
Easter. He wrote also a notable booke of virginitie ,
both in longe verse and prose , with double
paines, following the example of Sedulius. He set
forth also many other, workes for he was notably
well lerned , very fine and eloquent in his talke ,
and for knowledge as well in liberall sciences , as
in diuinitie , to be had in admiration.

After his death , Forthere was made bishop in
his place , a man also much conuersant in holy Icripture . These two hauing the gouernaunce and
whole rule of that diocele , it was determined
by a decree in the Sinode , that the prouince of the
South Saxons (which to that prent day apper-
tained

* In the
borders of
Wilk-
shire.

THE
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cicke : that
the same,
s also. By
y of the sa-
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as diuided
to Daniel,
ther to Al-
ery paine-
erned men,
asticall do-
ft , and yet
bury wrote
e Sinode of
of the Bri-
n his dewe
ontrary to
e Church.
uced many
astaxons,
the feast of
of virginis-
ith double
ius. He set
as notably
n his talke,
ciences , as

bishop in
h holy scri-
aunce and
etermined
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day apper-
tained

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tained to the diocesse of Winchester, where Da-
niel was bishoppe) should haue a see and bishop
of their owne leuerally. Whereupon Eadberte,
Abbot in the monasterie of that blessed bishoppe
Wilfride , was made and consecrated first bishop
of that dioceſe. After his death , Ceolla toke the
bishopprikke vpon him : Who not past three or
four yeareſ departing this life , the ſee to this day
is vacant.

*How Coenrede kinge of the Marshes, and Offa king
of the East Saxons, ended their liues in the habit of
religion , and of the life and death of bishop Wil-
fride.*

THE XX. CHAPTER.

THe fourth yeare of Osredes raigne, king Coenrede which kept the ſoueraintie in the coutrie of the Marshes honourably for a time, did more honourably forſake it , and all his dominions. For vnder Constantine the Pope he went to Rome, and receiuing there the tonsure and habit of a religious man, at the Apoſtles toubmes, con-
tinued in praying, fasting, and dealing of almes vntill his dying daie. Vnto this noble prince Coenrede, ſucceeded kinge Edilredesson , which Edildred had the gouernement of the ſame realme before him. There went with him alſo to Rome Sigheres ſonne, king of the east Saxons cal-
led Offa (whom we mentioned before) a princely, and beautifull gentleman , and then in his firſt flowres and much desired of his ſubiectes to re-
maine and rule among them. But he moued with like deuotion and zeale as the other prince was,
forſoke his ladie , his landes , his kinsfolke , and
coutrie

countrie for Christes sake , and the ghospel : that
in this world he might receiue an hundred folde,
and in the world to come life euerlasting with
Christ. When he came to the holy places at Rome,
he also was shoren into religion, in the which he
pastid the rest of his life, and came to the vision
of the blessed Apostles in heauen , as he had longe
desired before. The very selfe same yere that these
two princes went out of Britannie, a worthy pre-
late and notable bishop, called Wilfride, died the
fortie yeare after he had ben made bishopp , in
the territory, called W undale. And his body well
chested, was caried to the monastery of Rhippon,
where he had before liued, and with all honour,
and solemnitie worthy for so noble a bishop, was
buried in Saincte Peters Church at Rhyppon : Of
whose life and behauour let vs briefly make men-

Lib 3. cap. 25. tion what things were done, returning as it were
backe againe to that which we haue spoken be-
fore.

The life of
bishop
Wilfrid
the Apo-
stle of Suf-
fx. This Wilfride being but a childe , was of such
towardnesse and good nature , indued with so
many goodly qualties , of such modest and ho-
nest behauour in all pointes , that all the elders
and auncients did with a speciall good loue reue-
rence him. After he was fourteene yere olde , he
more esteemed a monasticall , and solitarie life,
than all secular and worldly wealth: which thing
when he had communicated with his father (for
his mother was departed to the mercy of God)
Holy Illd. he gladly condescended to his holy requestes and
godly desires, and exhorted him to perseste in that
godly purpose, whiche he had entendend. Hereupon
he came to the Isle Lindesfarne, and there at-
tending vpon the monks, he diligently lerned,
and

THE
pell : that
red folde,
ting with
at Rome,
which he
the vision
had longe
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orthy pre-
, died the
hoppe, in
ody well
Rhippon,
l honour,
shop, was
ppon : Of
ake men-
as it were
spoken be-

as of such
d with so
st and ho-
the elders
loue reue-
e olde, he
litarie life,
hich thing
father (for
y of God)
uestes and
liste in that
d. Hereup-
d there at-
tly lerned,
and

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and gladly practised , all pointes of chasteitie and
godlynesse, required in a solitarie & religious man.
And because he had a goodly pregnant witt, he
learned speedely psalmes and certain other booke
es of prayers , beinge not yet shorne in profes-
sed, but well garnished with those vertues, which
far surmounted the outward profession , to witt,
of humilitie and obedience: for the which he was
well beloued and esteemed both of the elders, &c
also of his equals.

When he had serued God certayne yeares in
that monasterie he perceaued by a litle beinge
growen in iudgment (as a wise younge man that
coidd quicke'y foresee) the waye of trewe religi-
on and vertue taught by the Scotts, not to be alto-
gether perfect. Whereupon he fully determined
to make a voyage to Rome, only to see what rites
and ceremonies were obserued there , as well of
secular priestes, as of religious persons. Which
determination of his , after notice giuen to his
Brethren by priuy conference, eche man did wel
commend it, and perfauid him to go forward in
his good purpose. Incontinent coming to Quene
Eamflde (who knew him well , and by whose
counuell and commendation he was receaued into
that monasterie) declared to her highnes, that
he had an earnest and feruent desire to visit the
monuments of the holy Apostles. The Queene
much delighted with the young mans good pur-
pose and zeale , sent him to Canterbury to kinge
Ercombert her vncles sonne , requiring that it
might please his highnesse to send him honorably
to Rome : at what time Honorius one of blef-
fed Pope Gregories schollers, a man profoundely
lerned in holy scripture , was Archbisbopp there.

H h

Wnen

When this younge man lackinge nether good courage, nor liuely spirite, had tarried there a space, and employed his diligence to learne and commit to memory, that which he ouerlooked, there repayred thither an other younge gentleman whose name was Biscopus, and his Christen name Benet, one of the nobles of England, desirous to go to Rome of whom I haue made mention before. The kinge committed Wilfride to this younge gentilman and his company, with charge that he should conduct him safte to Rome. When thy came to Lions in Fraunce, Wilfride was stayd there by Dalphin, bishop of that city. The gentleman went on his journey to Rome. The delight and pleasure, which the bishop had in Wilfrides wise talke, amyable continaunce, io-ly actiuity, and graue inuention, was the occa-
sion why he was stayed there. For that cause also he gaue him, and all his company frendfull inter-
tainement as long as they continued there: and furder offred him the gouernement of a greates
parte of Fraunce, the mariadge of his brothers
daughter (which was yet in the flower of her vir-
ginity) brefely to adopte him for his heyre, if he
wolde make his abode there. But he renderinge lou-
ly and harty thankes for so great courtesye & gen-
tilnesse, that the bishop vouchsafed to shew vnto
him being but a straunger, answered, that he was
fully determined to vndertake an other conuer-
sation and trade of life: and therfore had forsaken
his country, and taken vpon him this iourney to
Rome. Which when the bishopp heard, he sent
him to Rome, with a guide to conducte him in
the way, & gaue him mony lufficent to beare his
shardges, deliting that at his return, he wold re-

member

member to take his house by the way. Wilfride within fewe dayes after coming to Rome , & occupying himselfe in dayly contemplation of heavenly thinges , according to his first determination, fell acquainted with a notable holy and learned man called Boniface , who was Archdeacon , and one of the Apostolike Popes counsellors . By whose instruction he learned orderly the foure bookeſ of the Gospell , and the trewe count of Easter , and many other godly lessons commendous and profitable to vnderſtande the orders & diſciplines of the church , which he could not attaine vnto in his owne country . And when he had paſſed certaine monethes there , in godly exercice and ſtudy , he returned agayne to Dalfine in Fraunce , and after he had tarried with him three yeareſ , he tooke the inferiour orders of the bishop , and was ſo entierly loued of him , that the byfhop fully determined to make him his ſuccellour . But by cruel death he was preuented and Wilfrid refuered to a bishoprike in his owne natyue countrey of England . For Brunechild Quene of France ſent a power , and commaunded the bishop to be put to death : whom Wilfride his chappellain followed to the place of execution , deſiring to die with him albeit the bishop did vtterly forbide him . But whē the executioners knew , he was a ſtranger & an English man born , they ſpared him , & would not put him to death with the bishop . Whervpon returning to England he was brought to be in friendſhip & amity with king Aldfrid . Who like a good Prince , had learned to folowe and reuerence the generall ordinaunce and rules of the catholique church . And for that he perceaued this Wilfride to be Catholique , he gaue him

H h 2 steyt-

466 THE HISTORY OF THE
straytwyses a Lordshippe , of ten tenements in
Stamford : and within a while after a mona-
sterie with thirtie tenements in Rhippon :
which he had geuen but late to build an Abbay
forsuch as folowed the Scottes : but because
they being put to liberty and choise chose rather
to departe thence , them to receiue the trewe and
Catholique celebration of the feast of Easter, and
other canonickall rites and ceremonies after the
custome of the church of Rome, and sea Aposto-
like , he gaue it to him , whom he sawe better
qualified both for learninge and for vertue.

*The coun-
tre about
Salisbury*

The same time , in the very selfe same mona-
stery , he was made priest by Agilbert bishop of
Geuisse (of whom we spake before) at the instance
of the Kinge, mooste earnestly requiringe that so
lerned a man should continually follow his Cour,
and especially be his teacher & preacher. Whom
not longe after when the Scottes secte was dis-
closed (as is fore said) and vtterly abandonned,
he sent to Fraunce by the counsell and aduise of
his father Oswin, when he was but thirtie yeres
of age to be consecrated and made bishop by A-
gilbert then bishop of Paris. With whom eleuen
other bishops assemblinge them selues to con-
secrate him , did their dewty in that behalfe very
honorabley , with all solemnities. But while he
was yet beyonde the seas , Ceadda , a godly and
virtuous man (as is aboue mentioned) was con-
secrated byshop of Yorke , at the commandment
of Kinge Oswin. Who hauing gouerned the
church three yeres departed thence, and toke the
care and charge of Lessinge Abbay. After him
Wilfrid toke vpon him the bishopricke , of all
Northumberland, who afterward in the raigne of
Kinge

Lib. c. 28.

*Lib. 4. c.
11.*

Kinge Ecgfride, was depriued of his bishopricke and and others consecrated and put in his place , of whom we made mention before. But when he had taken shipp to go to Rome , to plead his cause before the Apostolike pope ; he was dryuen by a Sowthwest winde into Frislande , where he was honorably receaued as well of the rude and barbarous people, as of the Kinge Aldgiste. Where he preached also vnto them Christ and his gospel, conuerting many thousandes to the faith, & with baptism washing away their sinnes. Whereby he layed the foundation of Christes ghosspell in those countries , which the Reuerend father and holie byshop Wilbord perfited and finished afterward. But when he had passed ouer a winter with this people newly conuerted to Christ , he went forward his iourny to Rome.

When his cause was debated to and frō, in the presence of Pope Agatho and many other bishops he was founde in processe by all their iudgments to haue bene molt vnjustly accused, and best worthy of that bishoprick. At what time the same Agatho gathering a Synode at Rome of a 125. bish-
 ops against such heretikes as held the opinion, *The heresy
 of the monothelites*
 that there was but one will and one operation in our Sauiour Christ, commaunded Wilfride also to repaire thither. And when he came he willed him to declare his faith, and the faith of the countrie from whence he came sitting amongst the other bishops: Wherin when he & his country was fouude to be Catholique, it pleased them amongest other things, to haue this also put in the Actes of the decrees, the tenour wherof followeth. Wilfride the vertuous bishop of Yorke, and appealing to the sea apostolike for his cause, and

condemned

*The sea A-
 postolique.*

by that full authoritie absolved, as well from certayne complaints laied to his chardge, as all other vncertaine quarrels, and sitting in iudgement in the fellowship of a 125. bishops in this present Sinod, hath confessed, for all the north partes of the Isles of Englande and Irelande, which are inhabited with English men, Britons, Scottes, & Pictes, the trewe and Catholike faith, and confirmed the same with his subscription.

After his retурne to Britanny againe, he converted the South Saxons from idolatry & superstition, to Christes trewe faith and religion. In the Isle of Wight also he appointed certain to preach the word of God: and the seconde yere of kinge Aldfrides raigne, who had the soueraintie next after Ecgfride, he receaued his see and bishopricke againe, at the instant request of the kinge. But fие yeres after he was accused by the same king, and many other bishoppes, and depriuied againe of his bishopricke. Wherin vpon repairing againe to Rome, and obtainering licence to pleade in his owne defence before his accusers, Pope Iohn and many other bishops sittinge in iudgment, it was by their diffinitiue sentence cōcluded, that in some parte his accusers had falsly forged these malicious surmises against him. The Pope also wrote letters to the kings of England Edilrede and Alfride, requiringe them to lee him restored to his bishopricke againe, because he was vnjustly condemned. The reading of the decrees concluded in the foresaid Sinod assembled by Pope Agatho of blessed memory, kept but of late when he him selfe was present in the citie and resident amon-
gest other bishops, did much furder his cause. For when the Actes of the Sinode, as occasion was moued, were opēly read two or three dayes before

Bishopp
wiſſraide
the Apo-
ſtie of Suf-
ſex.

the nobilitie and greate assemblie of people , by
the Popes comaundement , the protonotarie co-
ming to that place where it was written , Wilfri-
de the vertuous bishop of Yorke , appealing to the
Sea Apostolique for his cause , and by that ful au-
thoritie absoluued as well from certaine thinges
layed to his chardge , as all other vncertainte qua-
rells &c. as we saied before , theſe wordes being
read , every man was aſtonnied , and the protono-
tary ceaſing , eche man inquired of other , what
manner of man this bishop Wilfride was . Then
Boniface a counſeller to the Pope , and many other
which ſaw him there in Pope Agatho his time ,
made anſwre and ſaid . He is the bishop which
was accused of his owne country men , and came
to Rome to be iudged by the ſee Apostolike , euē
the very ſame which of late coming hither for the
false accuſatiōs of his aduersaries , was iudged gilt-
leſſe and innocent by Pope Agatho , after the cauſe
& cōtrouerſie was well examined of both parties ,
& thought to haue bene depriuē of his bishoptik
againſt all lawe : and more than that had ſuch ho-
nour & estimation of Pope Agatho of blessed me-
mory , that he comaunded him to ſit in the Sinode
which he assembled at Rome , as a man of a trew
perfeſt faith & ſincere minde . All theſe allegatiōs
being heard , the Pope and all that were present
ſaid , that a ma of ſuch authoritie which had bene
bifhoppe fortie yeare , ought not to be condēned ,
but once againſte diſcharged & quitted fiō the falſe
accuſations & malicious turmiles of his enemies ,
& ſent home againſte with honour to his country .
With this iudgment returning towards England ,
he fel ſodainly ſick , whē he came to France , & was
ſo weakened , the diſease growing vpon him more

and more, that he could not ryde, nor sit on his horse, but was caryed in a bed by strength of his seruauntes. Being thus brought to Meldune a citie in Fraunce, he lay four dayes and four nights as though he had byn dead, declaring only by a litle breath, which he drew very faintly and short, that he was alyue.

Continuing thus four dayes without meate and drinke, as speachelesse, and past hearing, he rose the fifte daye, and sate vp in his bed, as a man awaked out of a deepe sleepe, and when his eyes were open, he sawe a company of his brethern about him, some singing, some weeping, & feching a litle figh, asked for chaplyn Acca. By and by he was called. Who entring into the chamb're, and seing his bisshopp somwhat better amended, andable to speake, he fell downe vpon his knees, and gaue thankes to God with al the company that was present. And when they had sae together a litle while, and entred talke fearefully, of the high iudgements of God, the bishop commaunded all to auoyde the chamber for an houre and beganne to talke after this manner to his chaplin Acca. There appeared vnto me euen now a terrible vision, the which I wil haue thee to heare and to conceale withall vntill I know furder the pleasure of almighty God, what shall become of me. A certayne man clothed al in the white, stooode by me saying. I am Michael the Archangell sent hither for this only purpose, to deliuere thee from daunger of death. For our Lord hath giuen thee longer tyme to liue for the earnest prayers, and lamentations, which thy scholars and brethern here haue made, and also for the intercession of the blessed virgin Marie his mother. Wherefore I say

vnto

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vnto thee, that presently thou shalt be healed of this infirmite and sickenesse, but yet be in a readinesse: for after foure yeares, I will returne againe & visit thee. Againe, as soone as thou art returned to thy countrie, the greatest part of thy possessions, that haue ben taken away from thee, thou shalt receiue againe, and ende thy life in tranquilitie and peace. Vppon which comfortable wordes, the bishop recovered, to the great ioy of all men, reioysing and praysing God for it.

Thus going forward on his iourney, he came to England. When the letters brought from the sea Apostolique were reade, Berechtwald archbishop and Edilrede sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. Ecilred also entreating Coenrede whom he had made kinge in his place, to come & speake with him, requested him to be a good and gratious Lord to the sayd bishop, which also he obtained. But Aldfride king of Northumberland, who would not receiue him, died within a while after. By which occasion it fel out in the raygne of kinge Osred his sonne, that in a synode assembled by the riuer Nid, after greate contention & reasoning in both partes, he was receiued into his church & bishopricke againe with al fauour they could shew him. So for foure yeares space, to with to his dying he liued in peace, and died the twelveth day of October in a monastery, which he had in the prouince of W undal, vnder the gouernmet of Abot Cudbalde. From whence by the handes of the couent he was caryed to his owne monasterie in Rhypon, & interred in the blesed Apostle S. Peter his churche hard by the aultar, towarde the South side, as we signified before, and ouer

An

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him is written this epitaphe.

An Epitaphe vpon Bisshopp Wilfrid.

Wilfrid that worthy prelat, lyeth bodily in this graue,
Whom oued with godly zeale, to Christ this temple
gave.

And of the Apostle Peters name- S. Peters church did
it call,

To whom the keyes of heauen Christ gave, cheif go-
uernor of all.

He gilded it with golde most syne, and hanged it with
scarlats round,

And sett vp therē a Crucifix, of golde euen from the
grounde.

The fourre bookeſ of Chrissles gboſpell, in golden letters
are wrote,

At his commaundment and charges eke, right worthy
to read and note.

A couer for the ſame alſo of beaten golde he did ſit,
The price & valedo was greate, but his hart furmōted is
Touchinge the courſe of Easter, in deſt time to be kept,
Because by wronge tradition, many it ouerlept.

He taught the Catholike order, al England thourough
out,

Extingping the contrary errore, by authority moſt ſtoute.

A numbre of religious men, he assembled in this place,
Inſtructing them vertuously in the holy Fathers race.

With miseries & perils eke much vexed of longe time,
And of his owne deare contremen chargd with many a
cryme:

But whe five & fourty yeres, he had kept a bishops ſtate,
To heauen be paſt, bis bretherns cauſe, with Christ for
to debate.

And that with al alacrity, with mirth & ioyfull hart,
Now graunt o Christ that after his tracē, we fe-
lowe thee on our part.

How

How Albine succeeded the holy Abbot Adrian, and Acca the good bishop Wilfride.

THE XXI. CHAPTER.

The next yere the death of hat forsayd holy father, who was the fiftie of kinge Osrede his raigne, Reuerend and worthy father Adrian Abbot, and coadiutour to Theodore (Bishopp of most blessed memory) in preaching the worde of God, passed out of this transitorie lyfe, and was interred in his owne monasterie, in our ladyes church, the oneand fourtith yeare, after he was directed from Pope Vitalian and madecoadiutor to Theodore, and the 39. after he came to Englande: of whose profounde knowledge and lerninge amongst other thinges, this may be a sufficient testimony, that Albine his scholar, who had the gouernement of the Abbey after his decease, was so well practised in exercise of holy scripture, that he had greate knowledge in the greeke tonge, and did speake latin as eloquently without staggering or staying, as he did english, which was his naturall language. After the death of bishop Wilfride, Acca his priest succeeded in the bishopricke of Hagulstad, a man of a ioly courage, & honorable in the sight of God and men, who enlarged his Cathedrall church, dedicated in the honour of sainct Andrew, and sett forth the buildinges with diuers comely, and sightfull workes, and moreouer employed all his diligence and endeuour to gather together out of all places, the holy Apostles and Martyrs reliques, to the end he might in honour of them

build

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builde certaine aultars aparte by them selues , in
little chapels made for the same pupose, within the
precincte and walles of the same church.

Befides he sought with all possible diligence
the histories of their martyrdome and other eccle-
siasticall writers , and made vp a very large and
worthy library. Moreouer he zelously prepared
holy vesseſ, lights, and other necessaries appertai-
ninge to the better furniture and adorning of the
church of God. Againe he ſent for a cunning Musician
named Mabam which was taught by the lucceſ-
ſours of Pope Gregory his ſchollars in Canterbury, to
teach him and his clergy to tune and ſinge.
For which purpose he kept him twelue yeares, to
the ende he might partly teach them certaine ver-
ſes and ſonges of the church , which they could
not yet ſinge , partly by his ſingular cunninge to
bringe in vre againe, ſuch ſonges and tunes as for
lacke of vſe had ben quite , and cleane forgotten.
For bishopp Acca himſelfe was a very cunninge
Musician , well learned in holy scripture, ſounde
and perfect in the Catholike faith, expert & ſkil-
full in all orders , rules , and disciplines of the
church, and ſo continued vntill it pleased God to
reward him for his good zeale and deuotion. He
was brought vp from a childe in the moſt holy &
vertuous prelate Bosā his clergy , then bishopp of
Yorke, and afterward comminge to Wilfride vp-
on hope of ſome better learning, ſpent al his time
in his ſeruice , vntil death arreſted him. He went
with him also to Rome , and learned many holy
and neceſſary ordinances of the church which he
could not attaine vnto in his owne country.

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HOLY

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Holy Abbot Ceolfride, sent to the kinge of Pictes, or Redshankes, cunniage carpenters and worke-men to builde him a church; and an epistle wher touching the Catholique celebration of the feast of Easter; and after what maner priests and religioun men should be shauen.

THE XXII. CHAPTER.

THe same time Naitane kinge of the Pictes, which inhabit the Northe coaste of Britanny, admonished by often meditation of holy scripture, abandoned the errorre, which he and all his country had longe kept, touching the keepping of Easter, and brought himselfe and all his subiectes to the Catholique solemnizing & dewe obseruation of the time of Christes resurrection. Whiche that he might bring to passe with lesse diffieulty and more authority, he required ayde of the Englishmen, whom he knew to haue framed their religion after the counterpaine and example of the church of Rome and sea Apostolique. For he sent ambassadours to that Reuerend father Ceolfride (Abbot of the monasterie, dedicated to the blessed Apostles Peter and Paul, situated at the mouth of the ryuer Were, & not farre from the ryuer Tyne in a place called Ingiruum, where he ruled with great honour and admiration next after Benedict, of whom we haue made mention before) desyringe to receive from him some earnest and forceable exhortation, both to perswade himselfe, & also to confute all other which would presume to keepe the feast of Easter after their owne fancies and custome, and not according

*Now cal-
led were-
mouth in
which ab-
by under
this Ceol-
frid Saint
Bede was
brought up
and lived
al dayes of
his life.*

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to the ordinaunce of Christes church. Here requested furder to haue instructions by his letters what maner of tonsure the clergy shoulde vse: notwithstandinge he was partly already informed in many points requisite for that purpose. Whil he desired to haue some cunning & expert woorke men to builde him a church of great stone, accordinge to the manner of building in Rome, promising to dedicate the same in the honore of saint Peter head and cheif of the Apostles, and to folow euermore with all his wholle realme the order and fashion of the church of Rome and sea Apostolique: so farre forth as men not knowing the Roman young and sa re distant from them, might attaine to the knowledge thereof.

Vpon sight of these letters Ceolfride much tending his godly purpose and intent, sent him such cunnynge and expert artificers, as he required and with all letters indigthed, as foloweth. To the right honourable, and most renouned Prince

*A learned Naitane, Ceolfride Abbot sendeth greeting in our
letter of the abbot
Ceolfride
vnto Raja-
san King
of the Pic-
tates or Red-
shankes,*

Of which your z ale we highly thanke almighty God knowing wel that when princes & Lords of the earth do employ their study to lerne, to teach & to obserue the truth, it is a singular benefit and special gift of God geuen vnto his churc. And most truly spake a heathen philosopher laying that the world shoulde then be hapy, when either kings embrased philosophy, or els philosophers might
beare

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beare the Soueraintie. Now if by the philosophy
of this world,knowledg of the worlde might be
had, whereby the world might be beloued , how
much more ought such as are cytizens of the hea-
uenly countrie aboue , and but straungers in this
world desir,labour, and with all meanes possibly
be suppliantes to God,that the higher vower and
charge they beare in thisworld, the more they ap-
plie them selues to harken after and vnderstand
the will and pleasure of that high Judge, which
iudgeth al, and both them selues obey gladly the
same, & moue also al other committed vnto their
charge by their example and authoritie to fulfill
and perfourme the same ? To come therefore to
the matter , wherein you require to be instructed,
You shall vnderstand , we haue in holy scripture
three rules set forth vnto vs, by the which the true
and iust time of solemnizing the feast of Easter is
appointed, which by no authoritie of man can be
chaunged. Of the which rules, two were taught
by God in the law of Moyles, the third is ioyned
in the ghospell by the effect of Christes passion &
resurrection. For the law of Moyles commanded
that in the first moneth of the yeare , and in the
third weeke of that moneth that is frō the fifteenth
day, vntil the one and twentith , Easter should be
kept. And it was added by the institution of the
ghospell, that in the same third weeke, we should
tarry for the Sonday , & on it celebrat our Easter.
This triple rule if a man diligētly note & obserue, he
shal never misse in the count of Easter. But if it be
your pleasure, to haue euery particular point more
pithilic and largely declared , it is written in Ex-
odus, where the people of Israel ar commaunded
to keepe the feast of Easter when they shold be
deliuere

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delivered out of Aegipte , that God sayd to Moy-
ses and Aaron. This moneth shalbe vnto you the be-
ginninge of al moneths, & chiefeſt in the whole yeare.
Exod. 12. Speake to all the children of Israel and tel them. The
tenth day of this moneth let every man take a lambe,
according their familie and how ſeholde. And a little
aſter he faith. And you ſhall keepe him vntil the four-
teenth day of the ſame moneth. And all the whole mu-
titude of Iſraell ſhall offer the ſame vp in ſacrifice at
the euening. By which wordes it is euident , that
in the obieruation of Easter , though the four-
teenth day of the firſt moneth be mentioned, yet it
is not ſo mentioned that on that day Easter ſhould
be kept , but in the euening of that day. That is
that the lambe ſhould be offred, when the moone
is fifteen dayes olde , which fifteenth day of the
moone , is the beginning of the third weeke of
the monthe. And that it is the ſelſe ſame night of
the fifteene day of the moone in which God ſtroke
the Eegiptians , and deliuered the children of Iſ-
rael, it appeareth by that he faith, *Seauen dayes yet
ſhall eate ſweete bread.* With which wordes alſo
all the third weeke of the firſt moneth is coman-
ded to be kept ſolemne and holie, & not only the
firſt day of the weeke. And that we ſhould not

Exod. 12. thinke thoſe ſeuene dayes to be counted from the
aſep. 1. fourtene to the twentie he added by and by. The
firſt day, there ſhal be no leauen bread in your houſes: Whoſoever ſhal eate in any of your houſes any leauen
bred, his ſoule ſhal perishe out of the company of Iſrael,
from the firſt day vntil the viij. &c. For in the ſame
daye(he faith after) I wil bring and conduct your houſes
out of the lande of Aegipt.

The firſt of all then , he called that the firſt
daye of ſweete bred, in which he would conduet &
bringe

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bringe their hoste out of Ægypte. But it is manifest that they were not delivered out of Ægypte the fourtene day, when the lambe was offred in the euening, which night was properly called the palleouer but the fiftene daye, as is evidently written in the booke of numbers where we reade thus. *Wherfore when the children of Israel were gone from Rameſſe* the fiftene day of the firſte moneth, ^{Num. 33:} *the next daie after they kepte the Palleouer with a mighty power.* Ergo, the feuen daies of sweete bread, in the firſt of the which ſeven the children of God were deliuereſ out of Ægypte, muſt be counted (as I ſaid before) from the beginning of the hirde weeke, that is from the fiftene of the moneth to the twentie one fully complete and ended. Now that the fourtene day is not numbred amongeſt the ſeven, where Easter beginneth, that which followeth in Exodus doth euidently declare. Where after it was ſaid. *For in the ſeuenthe daie I will deliuere thy hoste out of the lande of* ^{Exod. 12:4} *Ægypte,* it was added ſtraiſtwais. *And you ſhall* ^{Cap. 13:3} *keepe holy this daie, from generation to generation afteſ one perpetuall rate and ceremonie. The fourtene day of the firſt moneth at the euening, you ſhall eate ſweete bread vntill the euening of the twentie one in the ſame moneth: ſeven daies ſhall no leauen bread be founde in your houses.* Now who doth not plainly ſee, that from the fourtene day to the twentie one be not only ſeven daies, but alſo eight, if the fourtene daie be reckoned for one. But if we will counte from the euening of the fourtene day to the euening of the twentie one (as the veritie of holy scripture diligenty ſearched out doth declare) we ſhall well perceiue, that the fourtene day ſo beginneth the feaſt of Easter in the euening, that all

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deliuering out of Aegipte, that God sayd to Moy-
ses and Aaron. This moneth shalbe vnto you the be-
ginninge of al moneths, & chiefeſt in the whole yeare.
Speake to all the children of Iſrael and tel them. The
tenth day of this moneth let every man take a lambe,
according their familie and howſe holde. And a little
after he faith. And you ſhall keepe him vntil the four-
teenth day of the ſame moneth. And all the whole mu-
titude of Iſraell ſhall offer the ſame vp in ſacrifice at
the evening. By which wordes it is euident, that
in the obieruation of Easter, though the four-
teenth day of the firſt moneth be mentioned, yet it
is not ſo mentioned that on that day Easter ſhould
be kept, but in the evening of that day. That is
that the lambe ſhould be offred, when the moone
is fifteen dayes olde, which fifteenth day of the
moone, is the beginning of the third weeke of
the monthe. And that it is the ſelfe ſame night of
the fifteene day of the moone in which God ſtroke
the Egiptians, and deliuering the children of Iſrael,
it appeareth by that he faith, Seauen dayes yee
ſhall eate ſweete bread. With which wordes alſo
all the third weeke of the firſt moneth is coman-
ded to be kept ſolemne and holie, & not only the
firſt day of the weeke. And that we ſhould not

Exod. 12.
v. 15.

thinke thofe ſeven dayes to be counted from the
fourteene to the twentie he added by and by. The
firſt day, there ſhal be no leauen bread in your houſes;
Whofouer ſhal eate in any of your houſes any leauen
bred, his ſoule ſhal perishe out of the company of Iſrael,
from the firſt day vntil the viij. &c. For in the ſame
daye (he faith after) I wil bring and conduct your hoſts
out of the lande of Aegipte.

The firſt of all then, he called that the firſt
daye of ſweete bread, in which he would conduct &c
bring

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bring

bringe their hoste out of Ægypte. But it is mani-
fest that they were not deliuere out of Ægypte
the fourtene day, when the lambe was offred in
the euening, which night was properly called the
passeouer but the fiftene daye, as is euidently
written in the booke of numbers where we reade
thus. *Wherfore when the children of Israel were* ^{Num. 33:}
gone from Ramesse the fiftene day of the firste moneth, ^{Exod. 12:}
the nexte daie after they kepte the Passeouer with a
mighty power. Ergo, the feuen daies of sweete
bread, in the first of the which feuen the children
of God were deliuere out of Ægypte, must be
counted (as I said before) from the beginning of
the thirde weeke, that is from the fiftene of the
moneth to the twentie one fully complete and
ended. Now that the fourtene day is not numbred
amongst these feuen, where Easter beginneth,
that which followeth in Exodus doth euidently
declare. Where after it was saied. *For in the se- Exod. 12:*
uenthe daie I will deliuere thy hoste out of the lande of cap. 17.
Ægypte, it was added straitwaies. *And you shall* ^{Cap. 18:}
keepe holy this daye, from generation to generation af-
ter one perpetuall rate and ceremonie. The fourtene day
of the first moneth at the euening, you shal leate sweete
bread vntill the euening of the twentie one in the same
moneth: Seuen dayes shall no leauen bread be founde
in your houses. Now who doth not plainly see,
that from the fourtene day to the twentie one be
not only feuen daies, but also eight, if the fourtene
daie be reckoned for one. But if we will counte
from the euening of the fourtene day to the eu-
ning of the twentie one (as the veritie of holy
scripture diligently searched out doth declare) we
shall well perceiue, that the fourtene day so be-
ginneth the feast of Easter in the euening, that all

the whole weeke hath no more but seauen dayes and seauen nightes. Wherefore our proposition is proued trew, wherin we said that Easter must be kept in the first moneth of the yeare, and the thirde weeke of that moneth. And that is indeede truly solemnized in the third weeke, the solemntie whereof beginneth in the euening of the fourtene day, and is complete and ended in the euening of the one and twentie day.

*It is so cal-
led AG.
20. and
Ioan. 20.*

Now after that Christ our true Paschall lambe was offred vp in sacrifice, and had made the Sonday (called amongst the auncient writers, *vna vel prima sabbati*, one of the Saboth, or first of the Saboth) solemnne and holy to vs for ioye of his resurrection, the tradition of the Apostles hath so put this Sounday in the feaste of Easter, that they fully decreed, nether to preuent the time of Easter in the olde lawe, nor to diminishe any on day, but commaunded according to the precept geuen in the lawe, that the same first moneth of the yeare, the same fourtene day, and the same eueninge shold be expected and taried for. In which euening when it fell vpon the Saboth daie, euerie man shold take a lambe according to their families and houeholdes, and offer him vpp in sacrifice at the euening. That is to saye, all Christian Churches throughout the whole world (which all ioyned together maketh but one Catholike Church) shold prepare bread and wine, for the misterie of the fleshe and precious bloud of that immaculate lambe, which tooke away the sinnes of the world, and when all lessons, prayers, rites and ceremonies vied in the solemnfeast of Easter were done, shoulde offer the same to God the fathter in hope of their redemption to come.

For

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For this is the selfe same night that the people of ^{The B. Sac.} Israel were deliuered out of Aegypte by the bloude of the lambe. This is the same night in which the people of God were deliuered from ^{cramens is offered up to God the father.} eternall death, by Christes glorious resurrection. In the morning following, being Sonday, the soleinne feast of Easter should be celebrated, for that is the day, wherein our Sauiour, opened the glory of his resurrection, appearing diuers times in that one day to his disciples, to their vnspeakable comfort and ioy.

This is the first daye of the sweete bread, of the which cleare mention is made in Leuiticus, where we reade thus. *The fourtene day of the first moneth at euening is our Lordes passouer, and the fifteene day of the same his soleinne feast off sweete bread; seauen dayes shall yee eate sweete bread: the first day shall be most soleinne and holy.* Where if it were possible that the sounday might alwaies fall vpon the fiftene day of the first moneth, that is to say vpon the fifteenth day of the age of the moone, we might celebrate and keepe the feaste of Easter alwaies at one tyme with the olde auncient people of God as we do in one faith, albeit they differ from vs in the kinde of exterrnall sacraments. But because the weeke dayes do not runne equallie with the course of the moone, the tradition of the Apostles preached at Rome by Saint Peter, and confirmed at Alexandria by the Euangelist Saint Marke his interpreter, hath decreed that when the first moneth is come, and the eueninge of the fourtene day of the same, the next sounday also should be expected and looked for from the fifteene day to the one and twentith of the same moneth.

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For in which so euer of thole it shall be founde, Easter shall be kept in the same. And that because it appertaineth to the number of these seauen daies in which the feast of sweete bread is commaunded to be kept. Wherefore it cometh to passe that our Easter neuer passeth the thirde weeke of the thirde moneth, nor ouer, nor vnder : but ether it hath the whole weeke (that is to say seauen daies of sweet bread according to the old lawe) or at the least some of them. If of all them it coprifiseth but one , to wit , the seauenth daie , which the holy scripture so highlie commendeth , sayinge.

Lxx. 23. *The seauenth day shalbe more solemne and holie, and no seruile woorke shalbe done from morninge to eueninge , no man can iustly reprove vs , and say we keepe not the Easter sounday (which we tooke of the gospel) in the third weeke of the first moneth appointed by the lawe as we should do.*

The con-
strary op-
nions is re-
futed.

Now then seeing the generall cause which the Catholiques alleage for the obseruing of this feast of Easter, is plainly set before your eyes, the unreasonable errore of those which rashly presume to passe or preuent without any force of necessitie the time appointed in the lawe, is manifest for all men to espie. For they anticipate and preuent the time appointed in the lawe without any force of necessity , which thinke that Easter day must be kept , from the fourtene moone of the first moneth to the twentie of the same. For wheras they beginne the eue of that holy feast , from the eueninge of the thirtene , it appereath that they appoint that day in the beginninge of their Easter, wheroft they finde no mention in the law. And wheras they refuse to keepe the Easter sounday the one and twenty day, in it appereath truly, that they

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they exclude vtterly from their solemnity, that day which the law commaundeth to be obserued, and had in memory wth ioy & mirth aboue all other. And so they end their Easter after a perverse order, keping it somtimes altogether in the seconde weeke, but neuer in the seauenth day of the third weeke.

Againe they which thinke they should keepe Easter from the sixtene day of the saide moneth to the twentie two day, roue farre wide from the truth, and runne, though another waie, yet as farre out of the way, as the other did, falling (as the common prouerbe saith) into the greate gulfe and swallowing sandes of Charibdis, while they seeke to escape the dangerous straites of Scilla. For wheras they teach, that we shoulde beginne from the rising of the sixtene moone of the first moneth (that is from the eueninge of the fiftene day) it is manifest, that they vtterly seclude from their solemnity, the fourtene day of the same moneth, which the law doth principally and before the rest commend: so that they carie come to the eueninge at all of the fiftene day in which the people of God were deliuerner out of the bondage of Ægypt, in which our Sauiour Christ deliuerner the worlde from sinne by sheding his precious bloud, in which he being buried, put vs in comfort and hope of resurrection and eternall rest after death. And these men by occasion of their former errorre, falling into another in punishment of the first, whereas sometimes they keepe their Easter in the two and twentie day of the saied moneth, they do exprefely passe the bondes of Easter commaunded in the lawe. For in the euening of that day they be-

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ginne their Easter, in which euening they ought
by the lawe cleane to haue ended and finished
their Easter. Againe by this meanes they make
that day the first daye of Easter, which in the lawe
is not mentioned at all: to wit, the first day of the
fourth weeke. And both these sortes of men are
deceaued not only in counting the age of the
moone, but also in finding out of the first moneth:
the debating of which matter is more tedious and
long, then that either it can, or may be comprized
in an epistle.

Only this I say, that the time being once cer-
tainly knownen, when the day is as long as the
night, and the night as the day, at the spring time
of the yere, it may infallibly be founde, which
ought to be the first moneth of the yere after the
accownt of the moon, and which ought to be the
last. In the spring the day is as longe as the night,
and so the night as long as the day after the op-
inion of all learned men in the East, and specially
of the Aegyptians which beare the price for cal-
culation before all other Astronomers * the 12.

* The 11.
daye of
marche.

Kalendes of Aprill, as we also haue had experien-
ce by triall of the diall. Whatsoeuer moone ther-
fore the day and night be of one length being
fourtene or fiftene dayes olde, that moone pertai-
neth to the last moneth of the yere before, & ther-
fore is not meet or conuenient for the feast of
Easter. But that moone which is at ful either after
the day and night be of one and equall lenght, or
in the very pointe of that equalitie, in that doubt-
lesse (because it is the full moone of the first
moneth) we must vnderstand that the olde auncients
were wount to kepe Easter, and that we ought
to kepe ours in like manner, when the Sondaie
cometh.

cometh. That it should be so, this reason semeth somewhat to enforce: In Genesis it is written that ^{Gene. 1.} God made two great lights, the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to beginne the day, and the lesser to beginne the night. Therfore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalitie of day and night in the beginning of the yere: and as the moone in the very first day of the world the son going downe, followed also at the full, rising in the midst of the East: so every yere in like manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night be of one length, but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the full moone go but one day, before the day and night be of one length, the former reason proueth manifestly, that the same moone must not be ascribed to the first moneth of the yere, but rather to the laste of the yere that is past: and for that consideration not meete nor conuenient for the solemninge of Easter day. Els in one yere we shold haue two Easters.

Now if it like you to heare also the misteall reason hereof, that it is. In the first moneth of the yere, (which is called *mensis nouorum*, that is, the *moneth of new springe) we are commaunded to keepe the feaste of Easter, because our hartes and mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the misteries of Christes resurrection and our redemption. We are commaunded to keep

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the third weeke of the same moneth , first because Christ himselfe promised vnto vs before the lawe, and in the time of the lawe, came in the thirde age of the worlde in the time of grace , and was made our Easter , and Passeouer. Secondarily because he risinge from death, the third day after his bitter passion vpon the croſſe , woulde haue that daie to be called the day of our Lorde , and all Christen men to keepe the feaſt of Easter yearlie the very ſame day, in honour of his glorious reſurrecciōn. The thirde cauſe is, because we do then truely keepe this ſolemne feaſt, if we endeouour to the vttermoſt of our power, to make our Passeouer (that is to ſay our paſſage out of this world to God the father) with the triple knot of faith, hope, and charitie. After the equalitie of the day and night we are commaunded, yet to tarry for the full moone of the moneth in which Easter falleth, to the end that firſt the ſonne may make the day longer then the night, and afterward the moone alſo may appear to the world in her full light, to ſignifie vnto vs , that the ſon of righteouſneſſe , in whose beames is our ſaluation , that is to ſay our Lorde Iefus Christ by the victory and triumph which he had in his reſurrecciōn , hath ouercome the darkneſſe of death, and ſo ascendiſſe to heauen, hath repleniſhed his Churche (which is often ſignified by the moone) with the inward light of his grace, by ſendinge downe the holy ghoſte. Whiche order of our ſaluation the prophecie beholcinge, ſaid, *Eleuatus eſt ſol, & luna ſetit in ordine ſuo.* The ſunne islifted vp, and the moone ſtode in her order. They therefore which con-tende that the full moone of the moneth in which Easter ſhould fall, may come before the Sun ma-
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keth the day and night of equall length; as they disagree in the celebration of most high and great misteries from the doctrine of holy lcripture, so they seeme well to agree with them, which trust to be saued without the preuenting grace of Christ. Which in deede presume to teache that man might haue had perfect iustification, though Christ the true light had neuer ouercome the blindnesse of the world, with his painfull death and glorious resurrection.

To conclude therefore, about the equinoctiall springe, when the day and night be of one length, and when the full moone of the first moneth orderly following the same (that is to say) after the fourtene day of the said moneth is fully expired (the obseruation of all which times is commaunded in the lawe) we do expete yet that thirde weeke (according as in the ghospell we learne) the next Sonday following, and then we keepe the solemine fealte of Easter: and that to the ende we may testifie by our doings, that we celebrate not this solemnitie with the old fathers, in remembrance that the children of Israel had the harde yoke of bondage shaken from their neckes in Ægypte, but that we worship with deuoute faith, & perfect charitie the redemption of al the world, prefigured in that deliurance of Gods old people out of thraldome, and fully ended in Christes resurrection: to the end we may signifie that we reioyce in the assured hope of our resurreccio, which we believe shalbe on the same Sonday also. This accompte of Easter, which we haue here declared vnto you to be followed, is comprised in the compasse of nintene yeres, which of late, that is to say in the Apostlestime, beganne to be obserued

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in the church especially at Rome and Aegipte , as
I haue specified before. But by the industry of Eu-
sebius, who of the blessed Martyr Pamphilus hath
his surname , it is more plainly and distinctly set
in order: So that , whereas before the bishop of
Alexandria was wont every yeare to send abrod
to euery particular church the true time of the E-
aster that yeare to be obserued , now from hence
forth the course of the full moone being brought
into this order , and certainly tried out , euery
church by it selfe can find it without failing. This
counte of Easter (so distinguida by Eusebius) Theo-
philus bishop of Alexandria made to serue for on
hundred yeres, at the request of Theodosius the
Emperour. Cyril his successor made it for 95.
yeares more , comprising it in fve circles of the
sayed compasse of 19. yeares. After whom Dio-
nisius the yonger added as many circles in like or-
dre and style which reached even to ouer tyme,
Which now approchinge nigh to the date and
terme prefixed, there is now a dayes, such store
of calculators , that in our churches through out
all England there be many , which can by the
olde precepts of the Aegiptians (which they haue
learned and committed to memory) extende and
drawe forth the circle and course of Easter , in to
as many yeares, as them listeth, even to the num-
bre of 532. yeares. Which number of yeares be-
ing expired, all that appertaineth to the course of
thesunne, moone, moneth, and weeke, returneth
into the same order it did before. The calculati-
on or directory of which time , we haue not at
this present sent vnto you, because demaundinge
only to be instruced of the reason and cause of
this time of Easter , it seemeth you are alreadie
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informed of the time it selfe.

Hauing now hytherto brefly and compendi-
ously spoken cōcerning the due obseruatiō of Ea-
ster , accordinge to your Highnesse request , we
exhortē you most humbly to prouide , that your
Clergie haue the same tonsure which the church
doth receiue & vse as most agreeable to the Chri-
stian faith, wherof you required also our letters .
We know right well that the Apostles were not
shauen all after one sort . Neither now the whole
catholique church as it agreeth in one faith, one
hope , and one charitie towards God , so vieth
also one and the selfe same order of tonsure . A-
gaine that we may consider the time before vs , to
with, the time of the holy patriarches , Job a per-
fect pattern of patience, when his tribulation and
aduersitie beganne, shore his head . Wherby we
learne that in time of prosperity , he was accusto-
med to let his haire growe . Yet Ioseph a true tea-
cher and practiser of chastitie, of humilitie, piety
and al other vertues, is written to haue bene sha-
uen, when he came out of prison . Wherby it ap-
peareth that in prison for the tyme of his indu-
rance , he was wonte to remaine with longe
haire, nor clipte nor shorne . Lo her two vertuous
and godly men who inwardly in hart and minde
were one, shewed yet in outward behauour some
diuersitie of Ecclesiasticall tonsure , hurteth no-
thinge at all such as haue a pure faith in God , and
perfect charitie towarde their neighbour, especi-
ally seing we reade no controuersie betweene
the Catholique writers, touching the difference
and diuersitie of shauing , as there hath bene for
the celebration of Easter , yet notwithstandinge
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amongest all kinde of tonsures which we finde to haue bene vsed, or in the Church, or vniversally amongest all other men, I may well say, that none is rather to be followed and receaued of vs, than the very same, which he wore on his head, to whom Christ saied after he had confessed him to
Matt. 16. be the sonne of God. *Thou art Peter, and vpon this rocke I will bulilde my Church, and hell gates shall not presualie against it. To thee will I geue the keyes of the kingdome of heauen.* And contrariwise we may well beleue, that none is more to be abhorred and detested of all faithfull men, that that which he had to whom desiring to buy the grace and gift of the holy ghost with money, Saint Peter saied. *Thy mony perish with thee, because thou thinkest the gifte of God may be obtained with mony. There is no part, nor fellowship for thee in the ministry of this Worde.*

Act. 8.

And truly we are not shauen or clipt round for that consideration onely, that Saint Peter was so shauen, but because he was so shauen in the remembrance of Christes passion, therefore we also desiring to be saued by the merites of the same passion, do beare vpon the toppe of our crowne, (beinge the highest parte of our body) the signe of Christes passion as Peter did. For as every congregation of faithfull men which by the death of him that quickeneth and reuiueth them, is made in very deed a holy congregation, commonly accusometh to beare the signe of the crosse in their forehead, that by the diuine power of the same they may be defended from all assautes of the deuill, and may by often remembrance and admonition of it, be instructed how they ought to crucifie the flesh withall her sinne and concu-

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concupiscence, so in like manner it behoueth them
which either being made by vowe monks , or by
profession of the clergy , do binde themselues
more straitlie with the bridle of contynency for
Christes sake , to beare in their head by clipping,
the forme of a crowne , as our mercifull Sauiour
caried vpon his precious head , at the time of his
passion a crown of thornes, to the intent he might
thereby carie, yea and carie away the thornes and
briers of our finnes. To the end also they may
protest vnto the worlde, euen by their open head,
that they are ready and glad to suffer all mockery,
irrisio[n], and obloquy for his sake. Last of all to te-
stifie , that they looke for the crowne of eternall
glorie, which God hath promised to all that loue
him, and that for the purchasing of this,they con-
temne all wordly shame and wanton wealth.

But touching that fassion of shauinge which Si-
mon Magus enemy of Christes faith vfed, who
doth not euen strait at the beginning detest and
abhorre it withall his magike? Which to outward
sight semeth to haue the liknesse of a crow-
ne in the oppermost part of the head, but when a
man cometh nere and beholdeth the hinder parte,
he shall finde that which seemed to be a crowne, to
come very short thereof. And truly in such man-
ner as it is voide of Christian considerations , so
for Simons secte it is very conuenient. Who in
deed by their simoniacall hypocrisie seeme in this
life to certain deceiued persons worthy the glorie
of euerlastinge ioye , but in the life which follow-
eth the dissolution of this bodie, are not only de-
priued of all hope of the crowne of glorie , but
(which is more) are condemned to euerlasting
tormentes and paine. And here truly I would not
your

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your Highnes shoulde thinke that I prosecute
and debate this matter so largely , as though I
judged them worthy to be condemned which vse
this manner of shauinge, if they tender in hart and
deede vnitie of Christes Catholique Church.
Nay I boldly protest , and affirme , that many of
them haue bene vertuous and holy men, of which
Adamannus, priest and Abbot of the Columbines
is one. To whom amongest all other thinges ,
when he was sent in embasie, for his owne coun-
trie to kinge Alfride , and as he pasted was desirous
to see our monasterie , and shewed in his behau-
iour and talke, much wisdome, humility , and
godlinesse, I saied these wordes vnto him.

I beseech you good brother, why doe you, be-
leuing that you shall passe hence to a crowne of
life that hath no ende, weare in your head the pro-
portion and fourme of a crowne , which hath an
ende, seming in behauour to be contrary to your
faith ? And if you seeke the fellowship of Saint
Peter , why do you follow that manner of sha-
uing, which he vsed whom Saint Peter did ex-
communicate and deliuier to the deuill, and do not
rather shew that you loue entierlie withall your
harte his habite, with whom you desire to liue in
eternall blisse ? Knowe you for a suerty my de-
rely beloued brother (quoth he) that albeit I vse
the same fashion of shauing which Simon Magus
did after the custome and manner of my coun-
try, yet I vtterly detest and abandon the vn-
faithfulness and infidelitie of Simon Magus ,
and desire withall my hart to follow the step-
pes of the most blessed head of the Apostles
Saint Peter , so farre forth as my poore habilitie
will serue. To that I replied and saied, I be-
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leue it is so in very deed. Yet it may be a more manifest declaration, that you imbrace euen from the bottom of your hart all that the holy Apostle Peter taught, if you keepe that outwardly, which you knew was vised of him generally. For I thinke your widsome doth easely iudge it most conuenient, vtterly to seclude from your presence and face (dedicated to God) the habit, proportion, and figure of his continaunce, whom you abhorre with all your harte, and minde. And contrariwise as you desire to follow his steps & counsell, whom you looke to haue as a patron before God the father, so it besemeth you to follow his outward behauour.

This for that time I spoke to Adamanus, who after well declared how much he had profited by seinge the ordinances and rules of our Church. For after his returne to Scotland, he reduced by his preaching many of the same country, to the Catholique obseruation of Easter. Albeit he coulde not reduce the monkes that liued in the Iland Hij (where he was Abbot) thereto as yet. He thought alio to redresse the manner of ecclesiasticall tonsure amongst them, if his authority could haue preuailed. And I now also (most puissant prince) do exhorte you to endeavour with all the country, where the kinge of kinges, and Lord of Lords, hath geuen you loueraigntie, to obserue and keepe all that agreeth with the vniuity of Christes Catholike and Apostolike Church. So it will come to passe, that after you haue had dominion and rule here vpon earth, the primate and head of the blessed Apostles will gladly open to you and yours, the gates of heauen to reit with the holy angells, and other deere frendes of God.

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The grace of God, of our euerlasting kinge and
Lord preserue you (most derely beloued sonne
in Christ) and graunte you longe prosperous rai-
gne to our quietnesse and peace.

When this Epistle was reade in the presence of
kinge Naitane , with many other lerned men be-
sides, being truly translated into the kinges native
tonge , by them which did well vnderstande it,
he much reioyced at that exhortation, as some re-
porte : euen so much that rising from the place
where he and many of the nobility sat , he fell
downe vpon his knees , and gaue God thankes,
that he had deserued to receiu such a benefit out
of Englande. And truely , saied he , I knew be-
fore that this was the true celebration & kepinge
of Easter, but now I do so well knowe the caule
and reason, why it shoulde be so obserued , that
me thinketh I had no knowledge of it at all be-
fore : wherfore I professe and openly protest be-
fore you all, that are here present, that from hen-
ceforth I and all my people , will kepe the feast of
Easter at the time which is here described. I thinke
it good also that all priests and religious men
in my realme , ought to receaue this kinde and
manner of shewing , which we haue heard to be
very reasonable. And without any furder delay by
his princely authority he performed that which
he spoke. For forthwith the accompte of nintene
yeres , were sent abrode by a publicke Edicte , to
be copied out, learned, and obserued through out
all the prouinces of the Pistes : the erroneous ac-
comptes of 84. yeres altogether blotted out. All
priestes and religious men had their heads shauen
rounde, after the true shape and figure of a crow-
ne. And all the whole country being well re-
formed,

*This accompte is
now called
the golden
numbre.*

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formed,

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glad that they were reduced now to the discipline
and ordre of Saincte Peter (primate and head of
the Apostles) and committed as though it were
to his patronage and protection.

*How the monkes of H̄ij with other monasteries vnder
their iurisdiction beganne, at the preaching of Ecg-
bert, to keape Easter after the canonicall ordonance
of Christes church.*

THE XXIII. CHAPTER.

Not longe after , the monkes of Scotland
which inhabit the island H̄ij, with al other
monasteries vnder their iurisdiction, were brought
by gods great prouidence to the canonical obser-
uation of Easter , and right manner of ecclesiasti-
call tonsure. For the yere after Christes incarnation
, 716. when Coentrede toke the gouernement *An. 716;*
and Ioueraintie of Northumberlante after Osrede
was slayne , the derely beloued of God , and
honourably of me to be named , the Father and
priest Ecgbert , cominge vnto them out of Ire-
land , was honourably received and joyfully en-
tertained of them. This Ecgbert beinge diligently
heard of them, as one that had a singular good
grace in preaching , and practised in lyfe with
much deuotion, what he taught openly in their
congregation , did chaunge by godly exhorta-
tions and aduertisements the olde tradition of
their forefathers. Of whom we may verifie that
sayinge of the Apostle *Æmulationem Des habebant Rom. 10:*
sed non secundum scientiam. They had an earnest
desyre to folow God , but not accordinge to
knowleadge. And he taught them by one appoin-
K k ted

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ted compasse (which shoulde be perpetuall) to
keepe the cheefe and principally feast after the
Catholique churches institution , and manner of
the Apostles. The which all appeareth to be done
by the great goodnesse and infinit mercy of God:
that because the countrie which had the know-
leage of God , and his holy worde, did freely &
& gladly communicate the same to englishmen,
shoulde them selues afterwarde come to a more
perfect trade of life, then they had before by the
helpe and instruction of englishmen , now also
associated and allied vnto them. As contrarywise
the Britons which would not ones open their
mouth to teach the Englishmen the knowledge
of Christ , which they had before receiued , are
now hardned in blindnesse , and halte allwayes
from the right way of truth, neyther vsinge the
ecclesiasticall tonlure after dew maner , neyther
celebratinge the feaste of Easter in thesocietie of
the Catholique church: whereas now al English-
men are established in the faith, and perfectly in-
structed in all pointes of Catholike religion.

The monkes of the Iland Hii in Scotland, re-
ceiued at the preachinge of the learned father
Ecghert, the Catholique rites and customes, vnder
their Abbot Dumchad , about 80. yeares after
they sent Bishopp Aidan to preache the faith to
the Englishmē. This man of God Ecghert remai-
ned in that Iland 13. yeres, which he had now
as it were newly, and first consecrated vnto Christ
by reducinge it to the Catholique vnitie and so-
cietie. The same good father in the yere of our
Lorde. 728. vpon Easter day , which then fell v-
An. 718. pon the 24. of Aprill , after he had that day sayed
Mass in remembraunce of our Lordes resurre-
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ction, departed this worlde and finished the same day that ioyfull festiuicie, with our Lorde and al the blessed company in heauen, which he had begonne with his brethern euен that day by him reduced to the Catholique vnitie. And truly the prouidence of God herein was wonderfull, that that Reuerend father should passe out of this world to God the father , not only vpon an Easter day, but also vpon that Easter day which was the first Easter celebrated after the Catholique order in that place. The bretherne therefore reioyzed, both for the certaine and Catholique obseruation of Easter then learned, and also to see their teacher and master , that time also to passe to God to be there their patrone and intercessour. The good father also reioyzed that he liued here so longe , vntil he might see presentlie his schollers to celebrate with him that Easter , which euer before they shunned and abhorred. So this most reuerend Father being now certainly assu red of their vndoubted amendment , reioyzed to see that daye of our Lorde: He sawe it, I lay, and reioyzed.

What the state is of Englishmen, or of all Britanny at this present: With a brief recapitulation of the work, and with a note of the time.

THE XXIV. CHAPTER.

The yeare of Christes incarnation 725. which *An. 725.*
was the 7. of Osric kinge of Northumber landes raigne, Vichbert Ecgberetes sonne kinge of Kent , passed out of this transitorie lyfe the 4. of prill, leauing three sonnes, Edilbert, Eadbert, & Aldric;

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Aldric, heires of his kingdome, which he had governed 34. yeares and a halfe. After his death the next yeare folowing Tobias bishop of Rochester died, a man certainly wel learned (as I mentioned before) for he was scholer to two Masters of most blessed memory : Archebishop Theodore , and Abbot Adrian. By which occasion, besides his knowledge in diuinitie , and all other sciences, he so perfectly learned the Greeke tongue , and the Latyn, that he had them as perfecte and familiar , as his owne propre lāguage. He is buried in a litle chappell of Iainēt Paule, which he builded in S. Andrewes churche , for a tounbe and place of burial after his death. After him Aldwulff succee ded in the bishopricke , and was consecrated by Berthwalde the Archebishop. The yeare of our Lorde 729. appeared two greate blasinge starres about the sonne, makinge all that behelde them maruelously afraied. For one went before the sounre euerie morninge, the other appeared in the eueninge, streyt after the sonne was downe, presaging as it were, to the east & weast, some greate destruction . Or , if you will saye , one appeared before day, the other before night, that by both the sayed times they might signifie diuerle miseries to hange ouer mens heads. They helde vp a fier brande , towarde the North , ready as it were to set all a fier. They appeared in Ianuarye , and continued almost two weekes. At what time the Saracenes wasted and spoiled Fraunce with much murde and bloushed. Who not longe af ter were iustly punished in the same countrie for their spoyling.

The same yeare that the holy and good fathet Ecgbert died, as we sayed before on Easter, streit after

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after Easter kinge Osric hauinge the Soueraintie
in Northumberlante departed out of this lyfe the
9. of May, after that he had appointed Ceolwulff
brother to kinge Conrede his predecessor, to be
his successor in the kingdome, hauing raigned
11. yeares. The beginning and processe of whose
raigne is so full of troubles, hath had such diuerse
successe of thinges contrary one to the other, that
we can not yet well tell what may be written of
them, nor what ende euery thinge will haue.
The yeare of our Lorde 731. Archebishop Berth-
walde worn out with olde age, died the 8. of
January 37. yeares, 6. moneths and 14. dayes af-
ter he had ben bisshop. In his place the same yeare
Tacwine of the prouince of the Marshes, was
made Archebishop, a longe time after he had
bene prieste in the monasterie of Bruiden: He
was consecrated in Canterbury by the reuerend
fathers, Daniel bisshop of Winchester, Ingualde
bisshop of London, Alduine bisshop of Lichfelde,
and Aldwulff bisbopp of Rochester, the 10. of
Iune, beinge Sounday, a man certes notable for
his godlinesse and wisedome, and well conuer-
fiant in holy scriptures. Wherfore at this present
Tacwine and Aldwulff are bisboppes of kent, In-
gualde of the east Saxons, Eadbert and Hadulac
of the east english, Daniel and Forthere of the
weast Saxons, Aldwine of the Marshes, and Wal-
stode of them which dwell beyond the ryuer * Of Yor-
Seuerne towarde the Weast. Wilfride of the
Vicci, Cymbert of Lindisfarne. The isle of Wight
is vnder the jurisdiction of Daniel bisbopp of * Of holy
Winchester. The prouince of the Sowthsaxons
continuunge certaine yeares without a bisbopp
is gouerned of the bisbopp of the Westsaxons,
in such

*An. 731.*** Of Yor-**ke.*** Of holy**land and**all Nor-**thumber-**land.*

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in such cases as a bishoppes helpe is necessarie.

All these prouinces, and others of the south
euen to Humber with their kinges, are in subiection
and owe homage to Edilbald kinge of the
Marshes. But of Northumberlende where Ceol-
wulff is king , there ar but four bishops, Wilfride
of Yorke , Edilwalde of Lindisfarne, Acca of Ha-
gulstade, Pethchelme of whitchurch, which be-
inge made a bishops see of late , when the faith-
full people beganne to multiplie , hath now this
Pechthelme for their first bishop. The pictes also
at this time are in league with the Englishmen,
and in vnitie with the catholique church. The
Scottes which inhabit Britanny, content to keepe
their owne lymittes and borders, worke no trea-
son towardes England. The Britos, albeit for the
most parte, euen of priuie malice and grudg they
maligne the Englishmen, and impugne with their
lewde manner , the tyme of Easter ordayne by
church, yet the almighty power of God and man
resistinge their malice, they can haue their purpo-
se in neither of them . For though they are in
some parte free , yet for the more parte they are
in subiection to Englishmen. And now all warre
and tumult ceasing, all thinges being brought to
an vnyt and concorde, many in Northumberland
as well noble men , as poore, layinge away all
armour and practise of chualry , become both
they and their chldren religious men. Which
what successe it is like to haue, all posterite shall
see. Thus present standeth the whole state of Bri-
tanny. The yere fence the englishmen came into
Britanny 285. and 733. since the incarnation of
Christ , in whose raigne let the earth alwayes re-
ioyle. And seinge Britanny taketh ioy and com-

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fort now in his faith, let many ilandes be glad,
and sing pracie to the remembraunce of his ho-
ly name.

THVS ENDE TH THE FIFTE
and last booke of the Historie of the
Church of Englande.

*The wordes of Venerable Bede folowing after the ab-
ridgement of this wholle historie, in the 3. Tome
of his Workes, which he haue thought good to
place here at the ende of the historie it selfe.*

THIS much touching the ecclesiasticall histo-
rie of the Britons, and especially of the En-
glish nation, as I could learne by the wrtinges of
my auncestors, by the tradition of my elders, or
by my owne knowledge, I haue by the helpe
of God, brought vnto this order and issue, I
Bede the seruant of God, and priest of the
monasterie of the blessed Apostles Peter and Paul
at Weimouth. Who being borne, in the ter-
ritories of the fame monasterie, when I was seuen
yeares of age, I was deliuered by the handes of
my frendes and kinsfolkes to be brought vp of
the most Reuerend Abbot Benet, & afterward to
Ceolfride. From the which time, spending all
the dayes of my life in the mansion of the fame
monasterie, I applied all my study to the medita-
tion of holy scripture: and obseruing withal the
regular discipline, and keepinge the daly singing
of Gods seruice in the church, the rest of my time
I was delighted alwaies, to learne of other, to
teach my self, or els to write. In the 19. yere of

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my age I was made deacon, and in the 30.
yeare Priest. Bothe which orders I receaued by
the handes of the most Reuerend bisbop John
of Beuerlake,at the commaundement of Ceol-
frid my Abbat. From which time of my priest-
hood, vntill the yere of my age 59. I haue vp-
pon holie scripture(for my owne instruction and
others) partly brefly noted and gathered what
other holie fathers haue written, partly I haue
at large expounded after the maner of their in-
terpretation and meaning.

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AN AMPLE TABLE OF ALL THE SPECIALL MATTERS HANDLED IN this present historie of the Church of England.

BY THE VENERABLE AND SOLE
authoritie whereof, the Catholique may pre-
sently stop, the mouth of any heretique, in
a number of their present wran-
gling disputes.

A



Saint Peter appeared in the night to Lawrence Archbishop of Canterbury, and *Apparitions.*
encouraged him with sharpe stripes, for that he intended to forsake the Church of England committed to his especial charge, pag. 178.

A notable Apparition, by the which Edwin, the first christian kinge of Northumberland was conuereted to the faith, pag. 199.

Apparitions made to S. Furseus, pag. 178.

To a Nunne of Berching monasterie, pag. 347.

To Edilburge Abbesse of the same monasterie, pag. 346.

S. Edilburge her selfe, appeared to one of her owne religious, pag. 348.

Three perlons appeared to kinge Sebby before his death, pag. 351.

S. Peter and S. Paul appeared vnto a little boy, pag. 360.

Abbesse Hilda appeared to a religious woman after her death, pag. 375. & 376.

S. Michael appeared to bishop Wilfride pag. 470.

Of Apparitions see more in *Visions.*

all

A Table.

All these places proning so plainlie the apparitions both of Saincts and Angells, the historie being so antient, the asbor so venerable, and the worke so authencicall, how are not Protestants ashamed to say, that neither Saincts nor Angells ever appeared to men since our Saviour Christ, and his Apostles?

Altars,

S. Gregorie our Apostle, appointed Abbot Mellitus, to make Altars in England, and also to place reliques vpon them, pag. 114.

An Altar in the church of S. Peter and S. Paul in Canterbury, dedicated in the honor of S. Gregorie, pag. 170.

Of Altars see more in Monasteries and Churches.

Contrarie, Protestants erect none after the example of off so great a Saint, but pul all Altars downe to the verie ground, and burne and abuse all holie reliques?

Almes.

Of the great pietie of S. Aydan, and of the Almes he bestowed on the poore, pag. 140.

How Kinge Oswald, gaue a dish of siluer, fild with the best dainties vpon his table, to the poore, pag. 243.

How bishop Aydan gaue his horse, all richly trap-ped as he was, to a poore man, pag. 140.

The greate charitie and almes of bishopp Iohn, pag. 410.

How one which had beene starke dead, returning to life, distributed all his goods into three partes, one to his wife, one to his children, and the third to the poore, pag. 439.

S. Gregorie our Apostle, a great almes man, pag. 159.

Alban.
Alleluia.

S. Alban the first martyr of England, pag. 85.

Anthorress
Apostacie.

An army of infidels put to flight, at the Christians singing Alleluia, pag. 112.

Anchorets, see S. Guibert.

Austeritie.

Apostacie from the faith, punished from heauen,

Pag. 130.

The great austeritie of the Scottishe monkes, which first gouerned the Englishe church, pag. 307.

Austeritie, see more in Fastinge.

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pag. 82.
Riot a

A Table.

B.

Palladius sent to be the first bishop of the Scottes, *Bishope*,
by Celestinus pope of Rome, pag. 98.

How bishops are to be created, pag. 128.

S. Gregorie bishop ouer the whole worlde, and our
Apostle, pag. 153.

Mellitus the first bishop of London, ordained bis-
hop by S. Augustin, pag. 169.

Authoritie received by Mellitus from the high
bishop of Rome Boniface, to make bishops, pag.
173.

Iustus the first bishop of Rochester, pag. 170.

The first bishop of Lincolne, pag. 355.

Wilbrood an English man, the first, Archbishop of
Ylfricest in Friesland, pag. 438.

S. Augustine our Apostle, ordaineth bishops by the
appointment of pope Gregorie, pag. 118.

Bishops, see in *Consecration*.

*The popes at the first conuersation of our contrie, haueing
power to create bishops, to send them to vs, and to give
them power to create others, which neither kinge nor queene
attempted to doe, how comash is to passe, that this power is
now denied them; that some Protestant Kinges and Queenes
doe take it upon them; and that all Puritanes oppose the
same in Popes or Princes?*

Blessing by a bishop, pag. 168.

Blessing.

Blessing asked of religious men, pag. 308.

Bishop Chad giueth his blessing, pag. 350.

Bishop Ædilwald giueth his blessing, pag. 409.

Blessing with the signe of the Crosie, pag. 381.

S. Iohn of Beuerlake, cured a dumbe man, by bles-
sing him, pag. 410.

Blessing see more in *Holy water*, and *Miracles* and
Crosse.

*This so ancient a custome, and so approued by God him-
selfe, aske our late pretended bishops why they haue ba-
nnished out of England.*

The conuersion of the Brittans to the faith of Christ, *Brittans*.
pag. 82.

Riot and euill life, the Brittans destrucion, pag. 10.

Why

A Table.

Why the old Brittans, became weake and open to
forraine invasions, pag. 94.

The situation and description of Britannie, pag. 74.

How Cesar conquered Brittannia, pag. 79.

Ciuill warres amongst the old Brittans, pag. 115.

The first spoiling of Brittannie by Englishmen, pag.

^{104.}
Beverlake. The life of S. Iohn of Beuerlake, pag. 436.

C.

Connexions.

The Brittans conuerted to the faith, together with
king Lucius their kinge, by order from Pope Eluthere-
rius, the yeare of Christ 156. pag. 81.

How S. Gregorie the pope, sent S. Augustine to con-
uert England, pag. 116.

How he preached first to Ethelbert kinge of Kent,
and conuerted him, pag. 119. 122.

The occasion which moued S. Gregorie to send prea-
chers vnto our contrie to conuert it pag. 162.

A strange vision, by the which kinge Edwine was
conuerted to the faith by the assistance of bishop Paulli-
nus, pag. 199.

The Pictes or redshankes, conuerted to the faith by
Abbat Colman who came out of Ireland, pag. 237.

The contries of Suffolke and Norfolke, conuerted to
the faith by bishop Feliz, pag. 223.

Lincolneshire conuerted to the faith by bishop Pau-
linus, pag. 214.

The Isle of Lindisfarne, conuerted to the faith by
bishop Aydan, pag. 239.

The dioces of Salisburie, Exeter, Bath and Wel-
les, and Hampshire, conuerted to the faith by Berinus
and his companions, pag. 245.

The conuersion of Lichefielde and Worcester by
Cedda, Adda, Betti, and Diuna, pag. 283.

The conuersion of Sussex, By bishop Wilfrid, pag.
356.

Columba first preached the faith to the Pictes, pag.
430.

Friseland conuerted to the faith by bishop Wil-
brood, pag. 433.

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pag. 313.

Vow:
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Coniti-
pag. 218.

A Table.

Contrarie, Our Protestant cleargie send none at all, but some idle fellowes only goe of their owne braine. 2. None but base fellowes are employed in this busines, where there were all holy men, and honorable bishops. 3. They never wrought any least miracle to grace their gospell: most of these in plaining our faith, assured their doctrine by diuine miracles. 4. Lastly, they labor not to convert idolatres, as these did; but to pervert Christians, which they did not.

Churches built in Brittannie, and holy dayes kept *Churches*, in honor of martyrs, aboue twelve hundred yeares agoe, pag. 90.

An ancient church found built in Canterbury in honor of S. Martin, before S. Augustine came thither to conuert our contrie, pag. 124.

S. Pauls church in London built by kinge Ethelbert kinge of Kent, and S. Andrewes in Rochester, pag. 169. & 170.

Pope Boniface the fourth pope after S. Gregorie, obtained a temple of the Emperour Phocas for the Christians called Pantheon, or the temple of all the goddes: out of which excluding the diuels, he made thereof a church in the honor of our Lady, and of all the martyrs, pag. 174.

King Egbal built a chappell to the honor of our blessed Lady, within the monasterie of S. Peter, pag. 180.

Another built also in her honor, pag. 190.

Another in honor of S. Peter the Apostle, pag. 166.

Naithan kinge of the Pictes, builded a church dedicated to S. Peter the chiefe of the Apostles, pag. 478.

Churches, see Monasteries.

Contrarie, Protestants have pull downe thousands, not built one. Nor dedicated any unto the Saintes. Many that they yet let stand, they haue converted into barnes, stables, and houses to harbour their wiues and children.

Consecration of the B. Sacrament, pag. 90.

Consecra-

Consecration of bishops, with a number of bishops, *tion,* pag. 313. & 397.

Vow and monafticall habit, by the consecration of bishops, pag. 317.

Constitutions from Rome touching the cleargie, *Confis-* pag. 318. & 320. *sions,*

Con-

A Table.

Confessio. Confession of secret sinnes vnto a Priest, and penance enioyne, pag. 383.

Confession and penance, pag. 448.

Contrary, Protestants deny the one, nor will at all endure the other.

Crosse. S. Augustine sent to preach and conuert the English, came before the kinge with a Crosse of siluer, and the image of our Sauour borne before him, pag. 121.

Kinge Edwine caused to be made a great goulden Crosse, and a golden chalice consecrated for the ministerie of the Altar, pag. 227.

King Oswald set vp a Crosse with his owne handes, wherat many miracles were after wrought, pag. 132.

A broken arme made sound and whole, by the mosse of the same Crosse, pag. 234.

A Crosse of gould sent from Rome to King Ostuuius lady, hauing in it a nayle, taken out of the chaines of S. Peter and S. Paul, pag. 317.

Blessing with the signe of the Crosse, pag. 382.

Bishop John cured a dumbe man, by blessing him with the signe of the Crosse, pag. 410.

Crosse, see in *Blessing*.

Contrary, 1. Protestants pull them downe. 2. If they be of siluer or gould, they melt and deface them. 3. They imprison and punishe those which for pietie weare them.

Councells. The ffe generall Councells, received by the comon consent of the Church of England, pag. 368.

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